

THE  
BEAUTY of LOVE  
AND  
FRIENDSHIP.

INTERMIXED

With a great Variety of surprizing  
and diverting EXAMPLES.

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The THIRD EDITION, Corrected.

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BEAUTY OF LOVE  
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The Third Edition of the Bible



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T H E

# Beauty of FRIENDSHIP.

**A**S Man is born a Sociable Creature, Love is the first Spring of his Conduct as such, and the principal Band of Human Society ; this, like an Universal Soul, gives Life and Health to the civil Body, and unites the various Members of it : Whereas without this vital, this binding Principle, each Man would set up for a private Interest, and so the State of this World must be a continued State of War. How far Mankind has degenerated this Way, and put the Foundations of Nature out of Course, is plain from sad Experience.

B

The



The first unhappy Man laid in himself the Seeds of Discord, which have ever since taken Root and increased in his untoward Posterity ; to rectify which degenerate State, and so to reform Society, God again hath issued forth his positive Commands, and made it a principal Duty of Man. On this very Point seems to be the main Stress both of the Law and the Prophets, so far at least as they refer to Man and Man, or to the Duties of the Second Table; and hitherto tend the main Injunctions of both *Revelations* : Infomuch that St. Paul says, *Rom. xiii. 10. Love is the Bond of Perfection* ; and accordingly the End of the Commandment, or the principal Aim and Design of our Whole Religion is, Charity or Love. 1 *Tim. i. 5.*

Now Love, like the rest of the Passions, is either a virtuous or vicious Principle of Action, as it is placed on good or bad Objects. If this Inclination of the Soul fix upon our Fellow Creatures, and excite us to oblige one another



another by all the kind Offices in our Power, it is properly situated, and will introduce Peace and Happiness among Men. The Love of Mankind is a genuine Dictate of Reason, and Nature herself hath implanted in our Breasts tender Sentiments of Humanity towards others ; and as this Duty is highly reasonable, so were it duly discharged, it would be no less Beneficial. If Love, undissembled Love, did once generally prevail in the World, base Designs would no longer be the Plague of human Society, but Truth and Innocence, good Nature and Bounty, would reign without Check or Controul. Then would the Earth become a Paradise, as Beautiful in a moral as natural View ; and all the Desires and Endeavours of its Inhabitants conspire in promoting the common Good.

But though it be the particular Interest of every Man to consult the Welfare of Mankind in general, and we can never Honour human Nature more than by such a Practice ; yet if

we look Abroad, we shall find that Vice and Enmity obtain a vast Interest in the Hearts and Inclinations of Men. Instead of an universal Harmony, we shall discover little else but Discord and Confusion; and were it not for human Laws, it would be safer for us to live in a Forest with Bears and Tygers than among rational Beings.

It must be confessed, indeed, that we may meet with many Persons, who will take all imaginable Pains to possess us with a raised Notion of their Kindness and Generosity; but a thorough Examination into the Principles of their Actions will abundantly convince us, that all their pompous Professions are nothing else but Art and Policy to impose upon our Weakness. True Friendship centers in the Heart, and consists in an uniform Course of obliging Offices, not in outward Expressions; and therefore few of those with whom we converse deserve the sacred Epithet of a Friend. If to flatter us in a vain Conceit of our own Abilities,

Abilities, or a Set of complimentary Phrases were a sufficient Test of sincere Affection for us, we may be always furnished with a Set of Parasites, that will serve us thus far : But if to be a Friend is to be another Self, and if he be under indispensable Obligations on all Occasions, to deal with us in an ingenuous Manner; if none can be justly said to love us who will not be inviolably Faithful in every Circumstance of Life, however Miserable and Calamitous, we must conclude, that he who finds a true Friend discovers a Treasure.

It is not my Design in the following Sheets to Discourse of the common sort of Friendship that is in Fashion amongst Men, which is a mere politic Engine to Seduce innocent and well-meaning Persons, and differs as much from that which is founded on rational Principles as the worst Picture does from the Life. This Phantom is at best but a Shadow of this Divine Relation in its full Extent and Latitude,  
and,



and, however it may be countenanced by the giddy Multitude, is in Reality unworthy a Man of Honour and Conscience. What I propose to consider and recommend is that solemn Engagement founded on mutual Love, whereby two particular Persons of Sense, good Nature and Virtue, oblige themselves on all suitable Opportunities, both by Counsel and Action, to promote each others real Advantage : In this Light the Character of a Friend is very copious; and it requires the Labour of a whole Life in all Respects to answer it. All Men are not qualified for the Discharge of this important Office, as very few have Capacity and Inclination to fulfil it : But though it be an extraordinary Rarity, it is not impossible to find a true Friend. There have been in all Ages some happy Pairs, who have been inseparably attached to each others Interest : And as human Nature is always the same, it is not to be doubted, but still there are in the World some great and noble Spirits, who strive to  
outvie



outvie each other in Acts of Generosity and Gratitude. The Foundation of this Union is a suitableness of Temper and Disposition, and it is natural for all Men to chuse Persons of the same Taste for their Companions : As we love ourselves, so we love those that resemble us in the same Way of Thinking and Acting, and for the same Reason, generous and exalted Souls attract the Esteem and Love of one another.

As Love in the General is a vigorous and lively Principle, so in the Case before us it engages all our Capacities and Powers in the Service of the Person beloved. This Relation is sometimes commenced on a sudden ; a surprizing Act of Valour or Generosity, which carries with it satisfying Evidence of the Worth of the Man who has achieved it, at once captivates an unprejudiced and noble Heart into the Closest Alliance ; but generally speaking, intimate Friendship is the Result of Time and Experience. And considering the Treachery and Baseness of Mankind,

Mankind, it is always advisable to be very deliberate in our Choice ; yet although too much Credulity is to be avoided, and Prudence directs us to the utmost Caution, before we determine our Affection, it will be requisite to accept with Pleasure the Service of a Friend, when we have all the moral Inducements we can desire to convince us of his Integrity. And if we meet with one qualified with good Sense, good Nature, and Virtue, we may safely place Confidence in him. But these Qualifications being of the last Necessity, I shall enter into a particular Illustration of them. And,

First, as to good Sense, it is of such Consequence in our Passage through Life, that scarce any Affair of Moment can be dispatched without it, much less an Office of such a delicate and difficult Nature as that of a Friend. This great Accomplishment does not consist in a luxuriant Fancy, nor in a confused Jumble of abstract Ideas ; but in a sound Judgment of Men and Things.

Things. It is possible a Man may be a celebrated Wit, and a Prodigy of Learning, and yet want this useful Embelishment, which gives the finishing to all other Excellencies; for it is not the Gift of Nature, as is that of a fine Imagination, nor is it to be obtained by poring over Books, but is acquired by Reflection and Observation of human Nature. We must converse with Mankind, and what is more, with ourselves, with the greatest Care and Attention, if ever we become Masters of good Sense. He that has this extensive Quality, must be no stranger to the various Tempers and Manners of Men; and further, he must not acquiesce in a bare speculative Notion of those useful Discoveries, but make a true Use of his Experience in modeling his own Behaviour. As a judicious Traveller observes with the utmost Exactness the Customs and Usages of foreign Climates, that he may polish his own Behaviour, and return wiser Home into his native Country: So



a discerning Person observes Life in its different Views, that he may improve himself and correct his own mistaken Apprehensions. By such Reflections as these, he at length arrives at true Wisdom, which is the general Product of good Sense. Thus the Person who hath attained this valuable Quality, never fails to please in Conversation, whilst the rude Pertness of the volatile Wit, and the fullen Pedantry of the mere Scholar, gives the greatest Uneasiness. These Men in their Commerce with their Fellow-Creatures are too much devoted to Pride or a Selfish Humour, and act at Random, whilst the other thinks before he speaks, and is always Ambitious of behaving agreeably. Now can we think that either the one or the other of those is fit for the Cabinet, to be a bosom Favourite, whose Carriage is ungracious even at Table? A curious Painter may as well admire a ridiculous Piece of Daubing, as one of a distinguishing Taste be pleased with such



such a Companion, who would sacrifice all his Friends at a venture, rather than restrain or govern his Temper. If a wise Prince always selects the most penetrating of his Subjects to be his privy Counsellors or special Favourites, because such alone are fit to be trusted with the Mysteries of State and Springs of Government ; Surely a wise Man will be no less cautious in the Choice of another Self. A Friend hath a variety of Obligations to discharge, which require great Skill and Application ; he must advise with Judgment, reprove with Discretion, and on every Emergency suit his Conduct to the present Occasion, by using the most proper and effectual Means to serve the Man he loves, and can all this be done without a sufficient Fund of good Sense ? He may as reasonably expect that a Fool should make a good General, and acquit himself with Honour in the Field of Battle, as act the Part of a true Friend. Whoever would perform the various Offices of Friendship, must,

like a knowing Physician, be able to apply proper Remedies in every Case of Necessity and Danger, but this can never be done without the Labour of Thought and Consideration. If it be our Happiness to meet with a Man of Parts and Penetration, he is worthy our Esteem and Love, for he will accommodate his Actions to our Circumstances, and on all Occasions carry himself, as the Nature of the Thing requires. Good Sense is the Parent of Prudence, and how beneficial an Habit this is, daily Observation may abundantly convince us. Even Virtue itself receives an additional Lustre from this excellent Attendant, and appears to very great Disadvantage without it; for as the finest Picture loses much of its Beauty if it be seen in a wrong Point of Light, so even Innocence itself is less charming and graceful, if it be not adorned with Discretion: But if Wisdom once prevails, it will set off all our Actions with a becoming Grace. A man, thus qualified, will never want an Opportunity

tunity of entertaining, improving, or assisting his Friend : But will always be a faithful Counsellor, a discreet Monitor, a constant Support under all Revolutions that can happen ; and daily afford some Testimony or other of his Fidelity or Affection. But,

Secondly, As good Sense, so good Nature is a necessary Qualification in an intimate Friend. The finest Sense is not a sufficient Recommendation, if it be not attended with this Disposition. Wisdom itself without good Nature is rather to be avoided than courted, for as it resembles the Serpent in its Sagacity, so in its Cruelty too : In this View it is nothing else but Craft and Policy, and is always employed to the Prejudice of Mankind. Subtle plodding Knaves are by no Means to be allowed a Place in our Bosom, but we should detest them as we do Vipers, since they are not less venomous and destructive. They live not as Members of a Society, but as Persons independent ; and having neither Honour nor Conscience, to restrain



strain their Malice, they boggle at no Projects, however pernicious to their fellow Creatures; and therefore, as we can never be too careful in guarding ourselves against their Attempts, we should avoid their Company, and place no Confidence in them. Ill Nature carries in it such a plain Contradiction to the Nature of Man, that the ancient *Romans* branded it with the Name of Inhumanity, as the contrary Disposition was, in their Language, called *Humanitas*. To be born Ill-natured is a very great Unhappiness, for, unless this natural Inclination be mastered at first by a virtuous Education, it will in time become headstrong and outrageous, and produce the most fatal Effects. One of this stubborn Temper, who takes no Pains to conquer it, is subject to Envy, Malice, and all other unfociable Vices, and consequently unworthy of our Esteem and Love. If then the ill-natured Man, even of the greatest Parts and Segacity, be unfit for Confidence in the Case of Friendship;



ship ; how strongly does a kind good-natured Person recommend himself to our Notice and Choice: He, who takes more Pleasure in bestowing than receiving a Benefit, and rejoices at every Opportunity for so doing. But as the best Things in the World may be abused, so good Nature itself, if not attended by Discretion, is Weakness and Folly. Fools of this sort never consider whom they oblige, but the first that comes in their Way, perhaps, an utter Enemy, is welcome to their Favours. The Gifts of these Men have not that engaging Force, as if they were bestowed with Judgment, because it is not the Merit of the Object which excites their Bounty. Benefits thus promiscuously distributed, seldom tend to the Reputation or Advantage of the foolish Benefactor: If he falls into good Hands, he is pitied and guarded against the Danger; but, as he has often to do with the politick and subtle Part of Mankind, he is easily imposed upon and circumvented. This Consideration,

I conceive, induced my Lord *Hallifax*, in his Advice to his Daughter, to affirm, " That good Sense hath a Mixture of " the Surly in its Nature. " It must be confessed that Surliness and good Sense sometimes meet together, and that an unbounded Flow of good Nature makes a Man a Prey to every designing Villain; but yet I will venture to assert, --- That neither good Nature without good Sense, nor surly good Sense without good Nature, is of any Signification, in the Instance of a Friend; for as the good-natured Fool wants a sufficient Fund, to be a Confident; so the Surly Man of Sense has not Delicacy enough to carry on intimate Friendship. I will not deny but a Person of a surly Disposition may be possessed of several valuable Qualities; he may not only be Judicious, but likewise have a just Regard for the Interests of Virtue: But notwithstanding all this, without good Humour, he is as unfit for the Business of a Friend, as *Diogenes* for a Court. Moroseness.

on either side between two particular Companions, will destroy that Freedom and Openness of Temper, which is the very Life of Friendship. In this Case no Reserve is allowable, but every Thing that can contribute to our own Ease, or our Friend's Satisfaction, must be ingenuously communicated. In common Conversation, Prudence directs us to be sometimes Shy and Cautious; yet even here, Roughness is far from being allowable: The Surly Morose Man is generally despised in all Companies, whilst one of a sweet obliging Temper is every where valued and respected.

One, who would even engrave this Truth upon our Souls, hath chosen from all the Examples of Antiquity, the most proper and fit for this Purpose. *Behold, (says he) there were two Men of very different Inclinations, however they were Brothers, who, by a mutual Complaisance, had conquered those Dispositions which were extreamly unlike; and by so doing, justly merited*  
D to



*to live in the Memories of Men. The one was Amphion, the incomparable Musician; the other Zethe, the indefatigable Hunter; the first loved Repose, the other Labour; the one was touched with nothing but the sweet Sound of his Lute, the other was pleased with nought but the Musick of his Hounds; the one esteemed no other Exercise but that of the Mind, the other none but that of the Body. Notwithstanding this vast difference of Humours, both animated by a real Affection, mutually condescended to oblige each other: Amphion silenced his Lyre, as oft as Zethe winded his hunting Horn, and Zethe likewise gave Repose to the Beasts and Woods, (which he so often disturbed) when Amphion, in his turn, took Delight to disorder Nature, causing by the Power of his inimitable Voice, the Rocks and Stones to follow him, to erect some City with, where he would perpetuate his Name and Art.*

Hor.

Hor. Lib. I. Epis. 18.

*Nec tua laudabis Studia, aut aliena  
reprendes :*

*Nec cum venari volet ille, Poemata  
panges.*

*Gratia sic fratrum geminorum, Amphi-  
onis atque*

*Zethi dissiluit : Donec suspecta severo  
Conticuit Lyra, fraternis cessisse putatur  
Moribus Amphion.*

If thou dost Musick Love or Poesy,  
And thy Friend kindly asks thy Com-  
pany

To Hunt, or Ride, refuse not, but  
comply.

The Harp *Amphion*, *Zethus* Sports  
pursues

*Zethus* to please, *Amphion* Beasts sub-  
dues.

And laid his Harp aside to shew,  
What to oblige his Friend he'd do.

Brothers in all Things grown ; they  
only strove

To give each other mutual Proofs of  
Love.

*Les amis doivent tour a tour  
 Se tesmoigner leur diffrance.  
 Ceux la n'ont pas beaucoup d'amour  
 Qui n'ont gueres de Complaisance.*

Friends mutually should strive to show  
 How each his Will to please can  
 bend ;  
 He nothing can of Friendship know,  
 Who won't delight to please his  
 Friend.

The Title of true Friends those only  
 claim,  
 Who the same Things do love, and  
 hate the same.

Among intimate Friends ill Nature,  
 in every Form, is altogether intol-  
 erable ; the least Degree of Pevishness  
 is of bad Consequence to mutual Love,  
 much more an inveterate Habit of Sur-  
 linefs. But when good Sense and good  
 Nature unite in the same Person, the  
 one qualifies and tempers the other.  
 The wise good natured Man knows  
 when to Act, and that in the most en-  
 gaging



gaging Manner: His Understanding and Will, Head and Heart, keep pace together; for no sooner does his Reason tell him, that this or that particular Act of Kindness is requisite, but he performs it with the greatest Cheerfulness. He is all Life and Spirit, when concerned about the Service of his Friend; and the Pleasure, that diffuses itself all over his Countenance, and attends every Circumstance of his friendly Offices, makes the deepest Impressions upon the Person obliged. The Receiver is not more agreeably pleased with the Gift itself, than he is charmed with the Generosity of the Giver, and every new Obligation does not only secure, but increase his Affection.

Friendship and Love a generous  
Warmth bestow  
On each, that's worthy Life and Joys  
to know :  
But he, who no such sacred Flames  
inspire,  
Stranger to friendly Bliss, or fond  
Desire ; On

On whom no soft endearing Arts can  
 win,  
 'Tis true, a Body has, but not a Soul  
 within.

But besides good Sense and good Nature, Virtue likewise is necessary to compleat the Character of a Friend. As this mutual Engagement can never be successful without Integrity, so Virtue is the best Pledge to ensure the Blessing. The Man who makes a Practice of Affronting Heaven, and entertaining the Dictates of the Law of Nature, is not to be depended upon in the Management of the common Affairs of Life, much less in the Case under Consideration : His Views are too low and mean for acting the noble and generous Part of another Self. He will be no longer Faithful than whilst he can serve his own private Ends ; but whenever his Obligations to his Friend interfere with his Ambition, Avarice, or any other vicious Passion which has the Ascendant over him

him, he will entirely overlook them. For Instance, how is it possible that the Miser, whose Affection is so entirely placed upon his Wealth, as to leave no vacant Cranny for any Thing else, should admit a Man of Worth a share in his Bosom. *Seneca* adviseth us to avoid such narrow Soul Wretches as we would a Plague, since a Pestilence is not more ruinous to Society. And indeed there is not any Vice more repugnant to true Friendship than this, for it is not to be stopped in its Career by any Considerations, but even Honour and Conscience lie prostrate before it. In a well regulated State, perhaps these Men will be punctual to their Promises, as far as they relate to their Trade and Dealings in the World, because without the Reputation of Honesty, they could not so effectually fill their Coffers; and, besides, the Law obliges them to do so: But what can ye expect from such Worldings, who make themselves the Centre of all their Actions, and obstinately pursue  
their



their own private Interests, when we have nothing but their Honour to rely on, as in the Case before us. Whatever Professions of Love and Kindness such Wretches as those may make, we should lay no Stress on them; for if we credit their Declarations, we shall find them, at the long-run, False and Deceitful: Whenever the Discovery of a Bosom Secret, or our Prejudice in any other respect, can be their Gain, we shall assuredly fall a Sacrifice. If then the Vicious Man, who is a Slave to his Passions, is incapable of being a sincere Friend, it follows, that the Virtuous Man alone is qualified to answer this Character. By a Virtuous Man, I mean one that endeavours to perform all his Obligations to God, his fellow Creatures, and himself; and none can deserve this Name who does not make it his Study to discharge his Duty in all its Branches. He that is careful to please his Creator, will never want a just Sense of the kind Offices he owes to his Neighbour; and when  
 he

he hath chosen any particular Person to be his intimate Companion, he will love him as himself, and be as tenderly concerned for his real Advantage as his own. Honour and Conscience, which are the Principles in which he constantly Acts, so closely unite his Heart to that of his Friend, that his Life is not dearer to him than his Integrity.

But, as all the Virtues are requisite to carry on a rational Friendship, so especially is that of true Courage. This heroick Disposition, spirits us up to the Practice of our whole Duty, as Men and Christians, and inspires us with becoming Patience under all the Evils that befall us; and therefore cannot but be highly useful to particular Friends, since such a noble Energy of Soul will furnish them with undaunted Resolution, to persevere in their mutual and endearing Engagements, in spite of all Opposition. To persist in base and dishonourable Designs, is Obstinacy and Weakness; but to pursue with Vigour and Constancy such as are

E great

great and laudable, argues a brave and exalted Spirit. Whoever considers that Friendship is for Life, and that it is liable to many Lets and Interruptions, through the Malice and Envy of Mankind, will be convinced that nothing less than the most intrepid Fortitude of Mind is able to preserve it inviolable. The Slanderer takes a malicious Pleasure in dividing Friends, and will never want a plausible Tale to create a Breach between them; but we should banish all such sort of Vermin from our Acquaintance. Those officious Busy-Bodies are mere Incendiaries, and Active for no other Reason but to do Mischief; like *Nero*, who set *Rome*, the Metropolis of his Empire, on Fire, only to gratify a mad and extravagant Inclination; they delight, by lying Stories, to kindle Flames of Enmity and Discord in the World. The Tale-Bearer, indeed, is always industrious, in attempting to conceal his inhuman Intentions by the most artful Disguises; when he paints our Friend in the blackest Colours,



Colours, to render him Odious and Contemptible, he will have the Assurance to tell us, that he thereby, consults our Safety and Advantage: But those are only so many Words of course, to possess us with a favourable Opinion of his Proceedings; for he has as little Value for us, as the Person he Defames, and his main View is, by imposing on our Credulity, to ruin us both. To fortify our Minds against the Influence of Slander and Detraction, in the case of Friendship, it will be of Use to consider, that base and ignoble Spirits, having an inward Aversion to Men of real Worth, make them, in an especial Manner, the Butts of their Envy and Ill-nature, and invent the most groundless Calamities to eclipse their Reputation. Great Souls, who are conscious of their own Innocence, are willing to put the best Construction on the Actions of others; but these Wretches we have been speaking of, are of a quite contrary Disposition. Now, when such Creatures as these

endeavour to infuse into us Prejudices against a Man, whose Integrity has been confirmed by the most convincing Proofs; we should at once suspect them as Impostors, and despise their Insinuations. To be Credulous argues a great Weakness in the Understanding, and is generally attended with the most fatal Effects. What Tragedies have been acted upon the Stage of this World, by too easy Belief of false Informations, is notorious in History. *Herod's* Rashness in giving into the Report of his Wife's Disloyalty, *Josephus* assures us, was the melancholly Cause of the Destruction not only of an innocent *Mariamne*, but of her whole Family; and how often since that Time hath unspotted Virtue suffered by the same Methods. The Son of *Syrach* wisely observes, *Eccles. xxii. 24. That as the Vapour and Smoak of a Furnice goeth before the Fire, so Reviling before Blood*; and this Observation has been too frequently verified in Life. Now, these Things  
being

being considered, it must of Consequence highly concern us to guard ourselves against the wicked Surmises of the Whisperer; for, if we give them Countenance, he will at length fill our Heads with vain Suspicions and Jealousies, which sap the very Foundation of true Friendship. Besides all this, let us reflect upon the prodigious Uneasiness which will seize us, when we have suffered a faithful Friend, by our Folly, to be torn from our very Bosom, where he was, like Ivy clasped about an Oak, and nothing else but Death could have dissolved this intimate Union, and in Process of Time discover the Falseness of their malicious Reproaches, which occasioned a Separation: Then shall we be confounded at a View of our unreasonable Behaviour, and be willing, when it is too late, to part with every Thing, that is dear and valuable, to redeem the precious Jewel we have irrecoverably lost. We would not, by what has been said, be thought to mean that we are tamely to sit under the Treach-



Treachery of a false Friend : No, this would be a Piece of Madness and Stupidity, and only add to our Disappointment. But having chosen a Confident, whom, from long Experience, we have found every Way capable of acting up to his Character, and ready to prove his Fidelity on all Occasions, we should not rashly, never without the most unexceptionable Evidence, believe him otherwise. If our other Self continue Steady, we should overlook all petty Censures ; nay, tho' the whole World should unaimously combine against him, we should only whet our Ambition to be more active and vigorous in his Defence, and rather gloriously fall a Sacrifice, than basely desert him. In this Light, a Man appears to very great Advantage, and attracts the Respect and Esteem of all that have just Notions of Honour. As for the uncertain giddy Fool, who moves upon unsteady Principles, he is liable to be diverted from his Designs by every little Obstacle that comes in  
his

his way ; and if he enter Friendship with any one, he will forsake him, when he has the most need for his Service, in Extremity ; but he, who is armed with true Courage, will, in Spight of every intervening Accident or Calamity preserve his Integrity. Thus we have given some Account of the several essential Qualifications of an intimate Friend, and when all these meet together, it may be justly said, nothing will be wanting to compleat the Character. When our Bosom Acquaintance is furnished with the Policy of the Serpent, as well as Innocence of the Dove, and has both Capacity and Inclination to promote our Interest, what more can be desired from him ?

But tho' we have supposed good Sense, good Nature, and Virtue to be absolutely necessary, to begin and carry on a rational Friendship, yet we are far from thinking any Man to be so thoroughly Possessed of those excellent Qualities, as never to be deficient in his Conduct. A Person of the best  
Sense

Sense is not infallible in his Judgment either of Men or Things: One of the sweetest natural Tempers may be sometimes out of Humour; the most Virtuous are still but Men, and consequently liable to commit Blunders in Life; as the most resolute Hero is not incapable of sudden Shocks and Surprises. The Sun itself, that bright and glorious Body, is sometimes Eclipsed, and has its Spots too; and while human Nature is in its present State, it is in vain to look for absolute Perfection: But however, the more we excel in the Exercise of those Qualifications we have mentioned, we become the more accomplished for the Discharge of the Office of a Friend, and may expect so much greater Satisfaction in such an Undertaking.

\* ‘ There is one Thing more I should  
 ‘ touch upon, which some will have  
 ‘ to be of mighty Consequence, tho’  
 ‘ others esteem it but a Nicety, and  
 ‘ that is, a Conformity of Humour.  
 Friend-

---

\* See Mr. Sacy, Pag. 27, 28.



' Friendship, it is certain, may subsist  
 ' either between those of the same, or  
 ' those of different Humours: Tho'  
 ' on one side it may be said, there's a  
 ' Sweetness in Unisons; on the other  
 ' different Parts, and just Proportions,  
 ' afford more grateful Entertainment.  
 ' If for the Purpose there be such an  
 ' Agreement of Complexion, as two  
 ' Friends are in the Spleen, who shall  
 ' divert it? If they are both Quick-  
 ' silver, who shall correct it? It is  
 ' easy to apprehend a Difference here  
 ' may contribute to the Happiness of  
 ' both. Strength and Beauty do best  
 ' together. Brisk and Airy, with  
 ' Sedate and Solid, make an excellent  
 ' Composition. From such an Union  
 ' as this may be expected considerable  
 ' Service. But to speak the Truth,  
 ' running the Matter too far, and  
 ' bringing Friendship under these se-  
 ' vere Philosophical Rules, which pro-  
 ' pose all Profit, and exclude all Plea-  
 ' sure, is to make it impracticable.  
 ' Delight may be allowed its share as

F

' well

‘ well as Improvement, it will be a  
 ‘ sort of Drudgery to People so un-  
 ‘ equally yoked. And methinks,  
 ‘ Agreement of Humour, spares abun-  
 ‘ dance of Uneasiness on all Sides. Let  
 ‘ the Splenetick lie still, and the  
 ‘ sprightly Temper keep going, Time  
 ‘ will be a Cure for both : And per-  
 ‘ haps more effectual, as well as more  
 ‘ acceptable, than the wisest of their  
 ‘ Friends that attempt it.’ Yet the  
 most renowned of our Modern Poets,  
 (says Mr. *Sacy*) who have presented us  
 with the most compleat Models of  
 Friendship, chose to give it a Lustre  
 from the Disagreement of Humours.  
 And this they have done in what they  
 reckon their Master-Piece.

‘ *Corneille* in his *Rhadogune* intro-  
 ‘ duces *Saleucus* and *Antiochus* for his  
 ‘ chief Characters. *Saleucus* is Haughty,  
 ‘ Violent and Jealous: *Antiochus* Con-  
 ‘ descending, Flexible and Serene :  
 ‘ These two Brothers had no small  
 ‘ Argument of Contention, they dis-  
 ‘ puted nothing less than a Mistress  
 ‘ and

‘ and a Crown. His commanding  
 ‘ Genius allows them of Humours far  
 ‘ different, and yet brings them off  
 ‘ Friends inseparably united.’

‘ *Moliere* in his *Misanthrope* pushes  
 ‘ the Thing still farther. *Alcestes* and  
 ‘ *Philinta*, his brightest Parts expref-  
 ‘ ses the Excellence and Harmony of  
 ‘ Friendship in Tempers vastly distant:  
 ‘ *Alcestes* Austere and Melancholick,  
 ‘ sets forth Virtue Frowning and Se-  
 ‘ vere, enough to look Vice out of  
 ‘ Countenance, and make it Tremble:  
 ‘ *Philinta*, Gay and Pleasant, by an  
 ‘ Appearance so kind and taking, in-  
 ‘ vites to a Familiarity with Virtue.  
 ‘ Virtue, the common Principle, makes  
 ‘ these two but one, by Bonds so Pow-  
 ‘ erful as Diversity of Humour cannot  
 ‘ dissolve. Unison here had ruined the  
 ‘ finest Part, Concord in Variety.’

‘ This was proper, I confess, upon  
 ‘ the Stage, where exact Conformity  
 ‘ of Humour would have made the  
 ‘ Entertainment Flat. But as great a  
 ‘ Liberty as Poets have, it is still con-



' fined to the Rules of Nature. Their  
 ' *Pegasus* tho' he has Wings does not  
 ' trust to them altogether, but keeps  
 ' the Road of human Probability. The  
 ' Genius of these celebrated Men, is  
 ' an Authority the Thing is practica-  
 ' ble : But in this, by the Way,  
 ' Friends must be the same, however  
 ' otherwise disagreeing, to be of a  
 ' Humour perfectly Sweet and Com-  
 ' plaisant. '

' Equality of Birth and Fortune is,  
 ' by some, made a Point necessary to  
 ' a well instructed Friendship : And  
 ' it must be said the Rule were to be  
 ' Embraced, if we could, when we  
 ' please, find as good Men of our own  
 ' Rank fit to be chosen, we should  
 ' look at the solid Foundation of  
 ' Merit, and pass by meer Accom-  
 ' plishments. We make no League  
 ' with the Coat of Arms, and the Li-  
 ' veries, but the Man; and with that  
 ' Part of the Man too that is confi-  
 ' dered abstractedly from both. These  
 ' Things are not fix'd to the Free-  
 ' hold. '

‘ Not

‘ Not but that one should carry it  
 ‘ with Distance and Regard, which is  
 ‘ due to Persons of Condition: If they  
 ‘ condescend to lay aside their State,  
 ‘ there is no Reason we should take  
 ‘ Advantage of the Level. The Ac-  
 ‘ knowledgment of a Civility is surely  
 ‘ less than the doing it. Distinction  
 ‘ may be laid aside, but it is not the  
 ‘ inferior’s Part to demand it should.  
 ‘ Both Sides will agree upon their  
 ‘ Duty in this Point, if they are over-  
 ‘ ruled by the more material Conside-  
 ‘ ration of Merit and Virtue; yet the  
 ‘ Language of the Age, at least the  
 ‘ Thoughts, go to another Tune: The  
 ‘ Mother charges her Son to keep up  
 ‘ the Honour of his Family and Edu-  
 ‘ cation; above all Things, to be seen  
 ‘ in no Company below himself; to  
 ‘ have a just Value for Quality and  
 ‘ Extraction, and the like; and She  
 ‘ is much in the Right, if her Caution  
 ‘ goes no farther than to exclude the  
 ‘ sordid and ill-bred: But if She means,  
 ‘ as sometimes it happens, those of as  
 much

‘ much Defert as himself, tho’ under  
 ‘ some Disadvantage of Birth or Con-  
 ‘ dition, she may chance (with all her  
 ‘ Pruning) to cut off the best Branches  
 ‘ of his Acquaintance. It is her Fail-  
 ‘ ing to overlook an Absurdity in Mo-  
 ‘ rals, if it has been taken up amongst  
 ‘ Men of Title; as if quoting great  
 ‘ Names, in his Discourse, could atone  
 ‘ for Vices of the same Extraction. In  
 ‘ this, I differ from the unthinking  
 ‘ Part of the World, but my Business  
 ‘ is not with them; it is with those  
 ‘ that acknowledge an Obedience due  
 ‘ to Reason, and do the best to inform  
 ‘ them in its Dictates: Who knows  
 ‘ how to distinguish Virtue from a  
 ‘ Counterfeit, and pay a Respect  
 ‘ wherever it is due. These will agree  
 ‘ with me, to set no higher Value up-  
 ‘ on the Accidents of Fortune, than  
 ‘ as they may be truly Serviceable:  
 ‘ Yet these Things are sometimes good  
 ‘ and useful Indications; a good In-  
 ‘ troduction to what we look for. Ho-  
 ‘ nour and Greatness of Spirit, are  
 often



‘ often owing to a generous Education,  
 ‘ good Instructions, and Example. One  
 ‘ would presume farther upon the Be-  
 ‘ haviour of a Man genteely Bred, than  
 ‘ another that wanted the Advantage.  
 ‘ But, on the other Hand, there are  
 ‘ Instances to be met with of such as  
 ‘ have outstretched Expectation, as  
 ‘ well as those that have fallen short  
 ‘ of it. These should be looked up-  
 ‘ on with as much Favour, and rather  
 ‘ more, for having hammered out  
 ‘ themselves into the Perfections they  
 ‘ have. We may pay every Man his  
 ‘ Respect and Distance that is due to  
 ‘ him ; but when we look for a Friend,  
 ‘ One that is to be received into the  
 ‘ most intimate Union, we should  
 ‘ take *Diogenes’s* Lanthorn, and confi-  
 ‘ der him abstractedly from the Out-  
 ‘ side and Appearance. ’

‘ In Marriages and Covenants that  
 ‘ Work upward and downward, both  
 ‘ these Considerations (says Mr. *Sacy*)  
 ‘ are not to be imposed: As our  
 ‘ Ancestors may be injured in their  
 Honour,

' Honour, and Disadvantage may reach  
 ' to our Heirs, there is not allowed the  
 ' same disinterested Freedom, as in  
 ' contracting a Friendship. To con-  
 ' clude: An Inequality of Rank and  
 ' Fortune carries this particular Ad-  
 ' vantage along with it, that it keeps  
 ' a Friendship secure from the Ha-  
 ' zards of contending Interests. Inte-  
 ' rest, it is true, is supposed to strike  
 ' Sail amongst those who love one a-  
 ' nother; yet we have but too many  
 ' Examples where it has disputed the  
 ' Sovereignty. And the best resolved,  
 ' (so little can we depend upon our-  
 ' selves) are safest at a Distance from  
 ' Temptation. A good Employment,  
 ' or a Mistress, may set Equals at Va-  
 ' riance, when either thinks his Friend  
 ' may resign as well as he. '

' Set this (says Mr. *Sacy*) against the  
 ' Convenience a Level affords of know-  
 ' ing our Friends more exactly before  
 ' we strike the League; against the  
 ' Difficulties of Condescending here,  
 ' and due Distance there: Things so  
 little

‘ little essential to the Nature of  
 ‘ Friendship, that in Publick, a Mast-  
 ‘ er of the Ceremonies will be wanting  
 ‘ to adjust them. All this (says Mr.  
 ‘ *Sacy*) considered, it will be hard to  
 ‘ determine on either side the Ques-  
 ‘ tion. ’

There is one Particular however to be mentioned here, before I proceed to consider the Advantage that follow upon intimate Friendship, *viz.* That it is by no Means adviseable to enter into such an Engagement with single Persons of a different Sex. In a married State, I doubt not, but many have found the blessed Effects of mutual Love ; and no reason can be given, why Husband and Wife (provided Prudence hath been used in the first Choice) may not be entire Friends to one another. When there is a Consent of Wills, as well as a Verbal Contract, Happiness is the natural and genuine Fruit of Matrimony ; and bad as the World is, it is not to be questioned, but there are at present many agreeable Pairs joined in



Wedlock, who make the pleasing each other, by the most endearing Offices of Love and Kindness, their principal Study. And indeed, what View can afford greater Satisfaction to an honest Mind, than that of Husband and Wife always assiduous to Suit their Tempers to one another, and on all Occasions affording just Reproofs of a reciprocal Affection? When Nature, not Chance, Inclination, not Constraint, has been concerned in the Marriage Union, it opens a large Scene of Delight and Pleasure to the Parties engaged; in this Case, Love diffuseth itself in all their Words and Actions, and continues strong and vigorous, even to the last. No Misfortunes whatsoever will be able to extinguish this sacred Flame, but it will continue fierce and vehement under every Revolution: Which puts me in Mind of a Story so very remarkable, as not to be passed over in Silence, and it is that of *Abdallah* and *Zelis*, mentioned by the ingenious Author of the Letters from a *Persian* in

in *England* to his Friend at *Ispahan*.

‘ That *Abdallah*, says he, Letter XLVI.  
 ‘ whom I mentioned in a former Letter, is gone from *England*: Thou  
 ‘ wilt be effected with the Virtue of  
 ‘ the Man, when I tell thee the Cause  
 ‘ of his Departure. He sent last Week  
 ‘ to desire I would come to him; I  
 ‘ came, and found him opprest with  
 ‘ the deepest Sorrow: Ah *Selim*, said  
 ‘ he to me, I must leave thee; I must  
 ‘ go and discharge my Duty to the  
 ‘ best of Fathers; I must give my All  
 ‘ for him to whom I owe it. At these  
 ‘ Words he put a Letter into my  
 ‘ Hand, which he had just received  
 ‘ the Day before; I found by it, that  
 ‘ his Father, who was a Merchant, in  
 ‘ a Voyage from *Grand Cairo* to *Alep-*  
 ‘ *po*, was taken by a Cruzier of the  
 ‘ Isle of *Malta*, and being unable him-  
 ‘ self to pay his Ransom, had writ to  
 ‘ his Son to do it for him. Thou  
 ‘ knowest, says he to me, that I am  
 ‘ not rich; to raise the Sum demanded

‘ for my Father’s Liberty, I must sell  
 ‘ all my Effects, and leave myself with-  
 ‘ out the Means of a Subsistence, ex-  
 ‘ cept what my Labour can procure  
 ‘ me : But my own Distress is not  
 ‘ what concerns me most ; the Fear  
 ‘ of Poverty cannot fright me from  
 ‘ my Duty ; I only grieve for the  
 ‘ Fate of my poor Wife, whom the  
 ‘ Ruin of my Fortune will expose to  
 ‘ Indigence and Shame ; it is for her  
 ‘ Sake, that I send for you ; and I  
 ‘ conjure you by all our Friendship,  
 ‘ by the Prophet and the God whom  
 ‘ we Adore, not to refuse me the first  
 ‘ Favour I ever ask’d.-- When he had  
 ‘ said this, he opened the Door of a-  
 ‘ nother Room, where I saw a beau-  
 ‘ tiful Woman in the *Turkish* Habit,  
 ‘ who with a Modesty peculiar to our  
 ‘ *Eastern* Ladies, endeavoured to con-  
 ‘ ceal herself from my Regards. Come  
 ‘ hither *Zelis*, said my Friend, and  
 ‘ see the Man whom I have chosen to  
 ‘ protect you ; see him who must  
 ‘ shortly be your Husband, in the  
 ‘ room



‘ room of the unfortunate *Abdallah*.  
 ‘ Then turning to me, and weeping  
 ‘ bitterly; this, cried he, O *Selim*, is  
 ‘ the Grace for which I am a Suppli-  
 ‘ ant; permit me to give her to a  
 ‘ Man, who I know will use her well;  
 ‘ I am resolved to Divorce her this  
 ‘ very Instant, according to the Power  
 ‘ allowed me by our Law, if you will  
 ‘ consent to take her for your Wife.  
 ‘ If the Charms of her Person are not  
 ‘ sufficient to recommend her to you,  
 ‘ know that her Mind is still fairer and  
 ‘ more accomplished: I brought her  
 ‘ with me into *England* three Years  
 ‘ ago, in all which time, she has hard-  
 ‘ ly stirred out of my House, nor de-  
 ‘ fired any Company but mine: It is  
 ‘ impossible to be happier with a Wife  
 ‘ than I have been with her: Nothing  
 ‘ should ever have prevailed with me  
 ‘ to part with her, but the Desire to  
 ‘ separate her from my Misfortunes,  
 ‘ and to procure her a Maintenance  
 ‘ agreeable to her Birth and Merit,  
 ‘ which I am no longer able to pro-  
 ‘ vide for her myself. ‘ He

‘ He had scarce ended, when the  
 ‘ Lady tearing her Hair, and beating  
 ‘ the whitest Breast I ever saw, implo-  
 ‘ red him not to think of a Separation,  
 ‘ more painful to her than any Misery  
 ‘ that Poverty could reduce her to.

‘ After many passionate Expressions  
 ‘ of her Love, she declared, that she  
 ‘ would accompany him to *Malta*, and  
 ‘ beg her Bread with him afterwards if  
 ‘ it was necessary, rather than stay be-  
 ‘ hind in the most affluent Condition.  
 ‘ But he positively refused to let her  
 ‘ go, and insisted upon giving her to  
 ‘ me, as the only Expedient to make  
 ‘ him easy. I continued sometime a  
 ‘ silent Witness of his extraordinary  
 ‘ Dispute; but at last seeing him de-  
 ‘ termined to divorce her, I told him,  
 ‘ I would accept her as a Treasure  
 ‘ committed to my Hands, not for my  
 ‘ own Use, but to secure it for my  
 ‘ Friend; that she should remain with  
 ‘ me under the Character of my Wife,  
 ‘ but I would always be a Stranger to  
 ‘ her Bed; and if at his Return he  
 ‘ found

‘ found himself in Circumstances suf-  
 ‘ ficient to maintain her, I would re-  
 ‘ store her back again to him untouch-  
 ‘ ed; or in case they should mutually  
 ‘ desire it, carry her with me to my  
 ‘ *Seraglio* in the *East*. They were both  
 ‘ much comforted with this Assurance,  
 ‘ and *Zelis* consented to stay with me,  
 ‘ since *Abdallah* commanded it. The  
 ‘ poor Man embarked for *Malta* the  
 ‘ following Week, with his whole For-  
 ‘ tune on Board, for his Father’s Ran-  
 ‘ som, and left me so touch’d with his  
 ‘ Filial Piety, that I made an offer to  
 ‘ pay part of it myself; but he told me  
 ‘ I had done enough for him in taking  
 ‘ care of what was dearest to him upon  
 ‘ Earth, and refused any further Suc-  
 ‘ cour from me. ’

And in Letter LXXX, the ingenious  
 Author goes on and says ---- ‘ The  
 ‘ Virtuous *Abdallah* is returned to *En-  
 ‘ gland*, after having been absent four-  
 ‘ teen Moons. I Yesterday restored to  
 ‘ him his lovely *Zelis*, the Wife whom  
 ‘ he had given me at his Departure,  
 ‘ and



‘ and whom I had treated like a Sister,  
 ‘ Nothing ever was so moving as the  
 ‘ Scene, when I joined their Hands  
 ‘ again, after a Separation which they  
 ‘ had feared would prove Eternal.  
 ‘ And *Abdallah* (says he, Pag. 250) is  
 ‘ now possess’d of a Fortune that is  
 ‘ sufficient to maintain *Zelis* in the  
 ‘ Manner he desires, and hath nothing  
 ‘ more to ask of Heaven but an Oppor-  
 ‘ tunity of repaying *Selim*, the Friend-  
 ‘ ship and Goodness he has shewn him.’

But as for the Notion of Platonick  
 Love, it seems to be nothing more  
 than a Creature of the Understanding,  
 which, tho’ it may amuse the Fancy, is  
 too abstract to take Place in Life. The  
 aforesaid Gentleman introduces his  
*Persian* Writing upon this Subject in  
 the following Manner, to his Friend  
 at *Ispahan*.

‘ Thou would be astonish’d to hear  
 ‘ some Women in this Country talk of  
 ‘ Love; their Discourses about it are  
 ‘ as refined as your Notions of Paradise,  
 ‘ and they exclude the Pleasure of the  
 ‘ Senses

' Senses out of both. But however  
 ' satisfied they may be in the World  
 ' to come with such visionary Joys, it  
 ' is my Opinion, that the nicest of  
 ' them all, if she were to enjoy her  
 ' Paradise here, would make it a *Ma-*  
 ' *hometan* one. I had lately a Con-  
 ' versation on this Subject with one of  
 ' these *Platonicks*, (for that is the  
 ' Title they affect) in Answer to all her  
 ' pretty Reasonings ; I told her the  
 ' following Tale of a fair Lady, who  
 ' was a *Platonick* like herself.

\* ' The City *Genoa* has been always  
 ' famed above any Town in *Europe* for  
 ' the Refinement of its Gallantry. It is  
 ' common there for a Gentleman to  
 ' profess himself the humble Servant  
 ' of an handsome Woman, and wait  
 ' upon her to every Publick Place for  
 ' twenty Years together, without ever  
 ' seeing her in private, or being entit-  
 ' led to any greater Favours than a  
 ' kind Look, or a touch of her fair  
 ' Hand. Of all this Sighing Tribe, the  
 H ' most

---

\* The Loves of *Ludovico* and *Horatia*.

‘ most Enamoured, the most Constant,  
 ‘ and the most Respectful was Seignior  
 ‘ *Ludovico*.

‘ His Mistress *Honorio Grimaldi*, on-  
 ‘ ly Daughter to a Senator of that  
 ‘ Name, was the greatest Beauty of  
 ‘ the Age in which she lived, and at  
 ‘ the same Time the Coyest and most  
 ‘ Reserved. So great was her Nicety  
 ‘ in the Point of Love, that altho’ she  
 ‘ could not be insensible to the Ad-  
 ‘ dresses of Seignior *Ludovico*, yet she  
 ‘ could not bring herself to think of  
 ‘ Marrying her Lover, which, she said,  
 ‘ was admitting him to Freedoms en-  
 ‘ tirely inconsistent with the Respect  
 ‘ that Character requires. In vain did  
 ‘ he tell her of the Violence of his  
 ‘ Passion for her; she answered, that  
 ‘ hers for him was no less Violent, but  
 ‘ it was his Mind she loved, and could  
 ‘ enjoy that without going to Bed to  
 ‘ him. *Ludovico* was ready to despair  
 ‘ at these Discourses of his Mistress;  
 ‘ he could not but admire such fine  
 ‘ Sentiments, yet he wished she had  
 ‘ not



‘ not been quite so Perfect: He writ  
 ‘ her a very Malancholy Letter, and  
 ‘ she returned him one in Verse full of  
 ‘ sublime Expressions about Love, but  
 ‘ not a Word that tended to satisfy  
 ‘ the Poor Man’s Impatience. At last  
 ‘ he applied himself to her Father,  
 ‘ and to engage him to make use of his  
 ‘ Authority, offered to take *Honorio*  
 ‘ without a Portion. The Father, who  
 ‘ was a plain Man, was mightily plea-  
 ‘ sed with this Proposal, and made no  
 ‘ Difficulty to promise him Success.  
 ‘ Accordingly he very roundly told his  
 ‘ Daughter, that she must be married  
 ‘ the next Day or go to a Nunnery.  
 ‘ This Delemma startled her very much,  
 ‘ in spite of all her Repugnance to the  
 ‘ Marriage Bed, she found something  
 ‘ about her still more Averse to the  
 ‘ Idea of a Cloister. An absolute Se-  
 ‘ paration from *Ludovico* was what she  
 ‘ could not bear; it was even worse  
 ‘ than an absolute Conjunction. In  
 ‘ this Distress she did not know what  
 ‘ to do; she turn’d over above a hun-

'dred Romances to search for Prece-  
 'dents ; and after many Struggles  
 'with herself, resolved to surrender  
 'upon Terms. She therefore told her  
 ' Lover, that she consented to be his  
 ' Wife, provided she might be so by  
 ' Degrees ; and that after the Cere-  
 'mony was over, he would not pre-  
 'tend at once to all the Rights and  
 ' Privileges of a Husband, but allow  
 ' her Modesty leisure to make a gra-  
 ' dual and decent Retreat. *Ludovico*  
 ' did not like such a Capitulation, but  
 ' rather than not have her, he was  
 ' contented with this last Compliment  
 ' to her Caprice. They were married,  
 ' and at the end of the first Month, he  
 ' was very happy to find himself ar-  
 'rived at the full Enjoyment of her  
 ' Lips.

' While he was thus gaining Ground  
 ' Inch by Inch, his Father died, and  
 ' left him a great Estate in the Island  
 ' of *Corfica* ; his Presence was necessary  
 ' there, but he could not think of  
 ' Parting from *Honoria* : They em-  
 ' barked

‘ barked together, and *Ludovico* had  
 ‘ good Hopes, that he should not only  
 ‘ take Possession of his Estate, but of  
 ‘ his Wife too, at his Arrival. Whi-  
 ‘ ther it was that *Venus*, who is said  
 ‘ to be born out of the Sea, was more  
 ‘ Powerful there than at Land, or  
 ‘ from the Freedom which is usual  
 ‘ aboard a Ship, it is sure, that during  
 ‘ the Voyage, he was indulged in  
 ‘ greater Liberties than ever he had  
 ‘ presumed to take before; nay, ’tis  
 ‘ confidently asserted, that they were  
 ‘ such Liberties, as have a natural  
 ‘ Tendency to overcome all Scruples  
 ‘ whatsoever. But while he was Sail-  
 ‘ ing on with a fair Wind, and almost  
 ‘ in the Port, Fortune, who took a  
 ‘ Pleasure to persecute him, brought  
 ‘ an *African Corsair* in their Way, that  
 ‘ quickly put an end to their Dalliance,  
 ‘ by making them his Slaves.

‘ Who can express the Affliction and  
 ‘ Despair of this loving Couple, at so  
 ‘ sudden and ill-timed a Captivity!  
 ‘ *Ludovico* saw himself deprived of his  
 ‘ Virgin



‘ Virgin Bride, on the very Point of  
 ‘ obtaining all his Wishes; and *Hono-*  
 ‘ *ria* had Reason to apprehend, that  
 ‘ she was fallen into rougher Hands  
 ‘ than his, and such as no Considera-  
 ‘ tion could restrain. But the Martyr-  
 ‘ dom she look’d for in that Instant,  
 ‘ was unexpectedly deferred ’till they  
 ‘ came to *Tunis*. The *Corfsair* seeing  
 ‘ her so Beautiful, thought her a Mis-  
 ‘ stress worthy of his Prince, and to  
 ‘ him he presented her at their Land-  
 ‘ ing, in spite of her own, and her  
 ‘ Husband’s Tears. --- O unfortunate  
 ‘ End of all her pure and heroical  
 ‘ Sentiments! was it for this that her  
 ‘ Favours were so long and so obsti-  
 ‘ nately denied to the tender *Ludovico*,  
 ‘ to have them ravished in a Moment  
 ‘ by a rude Barbarian, who did not so  
 ‘ much as thank her for them? But  
 ‘ let us leave her in the Seraglio of the  
 ‘ *Dey*, and see what became of *Ludo-*  
 ‘ *vico* after this cruel Separation. The  
 ‘ *Corfsair* finding him unfit for any La-  
 ‘ bour, made use of him to teach his  
 ‘ Children

‘ Children Musick, in which he was  
 ‘ perfectly well skilled. This Service  
 ‘ would not have been very painful,  
 ‘ if it had not been for the Remem-  
 ‘ brance of *Honoria*, and the Thought  
 ‘ of the Brutalities she was exposed  
 ‘ to: These were always in his Head,  
 ‘ Night and Day, and he imagined  
 ‘ that she had by this time killed her-  
 ‘ self, rather than to submit to so gross  
 ‘ a Violation. But while he was thus  
 ‘ tormenting himself for one Woman,  
 ‘ he gave equal Uneasiness to another.  
 ‘ His Master’s Wife saw him often from  
 ‘ her Window, and fell violently in  
 ‘ Love with him. --- The *African*  
 ‘ Ladies are utter Strangers to Deli-  
 ‘ cacy and Refinement. She made no  
 ‘ scruple to acquaint him with her  
 ‘ Desires, and sent her favourite Slave  
 ‘ to introduce him by Night into her  
 ‘ Chamber. *Ludovico* would fain have  
 ‘ been excused, being ashamed to com-  
 ‘ mit such an Infidelity to his dear *Ho-*  
 ‘ *nor*ia ; but the Slave informed him,  
 ‘ that if he hoped to live an Hour, he  
 ‘ must

‘ must comply with her Lady’s Inclinations ; for that in *Africa*, Refusals  
 ‘ of that kind was always revenged  
 ‘ with Sword or Poison. No Constancy  
 ‘ could be strong enough to resist so  
 ‘ terrible a Menace : He therefore  
 ‘ went to the Rendezvous at the Time  
 ‘ appointed, where he found a Mistress  
 ‘ infinitely more complying than his  
 ‘ fantastical *Italian*. But in the midst  
 ‘ of their Endearments, they heard the  
 ‘ *Corfsair* at the Door of his Wife’s  
 ‘ Apartment ; upon the Alarm of his  
 ‘ coming, the frightened Lover made the  
 ‘ best of his Way out of the Window,  
 ‘ which not being very high, he had  
 ‘ the good Fortune to get off unhurt.  
 ‘ The *Corfsair* did not see him, but by  
 ‘ the Confusion his Wife was in, he suspected  
 ‘ that some Body had been with  
 ‘ her. His Jealousy directed him to  
 ‘ *Ludovico*, and tho’ he had no other  
 ‘ Proof than bare Suspicion, he was  
 ‘ determined to punish him Severely,  
 ‘ and at the same time secure himself  
 ‘ for the future. He therefore gave  
 ‘ Orders



‘ Orders to his Eunuchs to put him in  
 ‘ the same Condition with themselves,  
 ‘ which inhuman Command was per-  
 ‘ formed with a *Turkish* Rigour, far  
 ‘ more desperate and compleat than  
 ‘ any such Thing had been ever prac-  
 ‘ tised in *Italy*. But the Change this  
 ‘ Operation wrought upon him so im-  
 ‘ proved his Voice, that he became  
 ‘ the finest Singer in all *Africk*. His  
 ‘ Reputation was so great, that the  
 ‘ *Dey* of *Tunis* sent to beg him of his  
 ‘ Master, and preferred him to a Place  
 ‘ in his own Seraglio. He had now a  
 ‘ free Access to his *Honoria*, and an  
 ‘ Opportunity of contriving her Escape.  
 ‘ To that End he secretly hired a Ship  
 ‘ to be ready to carry them off, and  
 ‘ did not doubt but he should find  
 ‘ her very willing to accompany his  
 ‘ Flight. It was not long before he  
 ‘ saw her, and you may imagine the  
 ‘ Excess of her Joy, at so strange and  
 ‘ agreeable a Surprise.

Can it be possible, cried she, can it  
 ‘ be possible that I see you in this  
 I . ‘ Place !

‘ Place ! O my dear *Ludovico* I shall  
 ‘ expire in the Pleasure of your Em-  
 ‘ braces. But by what Magick could  
 ‘ you get in, and deceive the Vigilance  
 ‘ of my Tyrant and his Guards ?

‘ My Habit will inform you, an-  
 ‘ swered he, in a softer Tone of Voice  
 ‘ than she had been used to, I am now  
 ‘ Happy in the Loss which I have sus-  
 ‘ tained, since it furnishes me with  
 ‘ the Means of your Delivery. Trust  
 ‘ yourself to me, my dear *Honorio*, and  
 ‘ I will take you out of the Power of  
 ‘ this *Barbarian*, who has so little Re-  
 ‘ gard to your Delicacy. You may  
 ‘ now be happier with me than you  
 ‘ was before, as I shall not trouble  
 ‘ you with those coarse Sollicitations  
 ‘ which gave you so much Uneasiness.  
 ‘ We will love with the Purity of  
 ‘ Angels, and leave sensual Enjoy-  
 ‘ ment to the Vulgar, who have not a  
 ‘ relish for higher Pleasures.

‘ How, said *Honorio*, are you really  
 ‘ no Man ? No, replied he, but I have  
 ‘ often heard you say, that your Love  
 ‘ was

' was only to my Mind, and that, I  
 ' do assure you, is still the same. Alas!  
 ' said she, I am sorry mine is altered:  
 ' But since my being here, I am turned  
 ' *Mahometan*, and my Religion will  
 ' not suffer me to run away with an  
 ' Unbeliever. My New Husband has  
 ' taught me certain Doctrines un-  
 ' known to me before, in the Practice  
 ' of which I am resolved to Live and  
 ' Die. Return to your own Country,  
 ' good Signior Eunuch; but don't  
 ' think of carrying me with you, for  
 ' you have no need of a Wife in your  
 ' present Circumstances. Adieu, I tell  
 ' thee; my Conscience won't permit  
 ' me to have a longer Conversation  
 ' with such an Infidel.'

The Gentlemen, who are charmed  
 with this delusive Doctrine, imagine  
 it practicable, that two single Persons  
 of different Sexes, may have the great-  
 est Esteem for each other, Nay! Love  
 with Transport and Passion, converse  
 familiarly and frequently, retired from  
 the rest of Mankind, and yet have no



Desire after carnal Acquaintance. This Conceit, in my Opinion, is purely Chimerical; for as Nature has implanted in the Breasts of both Sexes, Male as well as Female, soft and tender Inclinations towards each other, to suppose that these can be suppressed and over-ruled, when there are constant Opportunities of Enjoyment, is to raise human Nature above its present Condition. Such an exalted Pitch of Virtue as this, suits properly the Circumstances of a Saraph, or a Saint in Heaven, where no criminal Passions can have Admittance, but is too refined for Man that consist of Flesh and Blood, and are consequently susceptible of sensual Delights.

Brothers and Sisters, and very near Relations, may possibly answer the Character of *Platonick* Lovers, by holding the most intimate Correspondence with Safety and Innocence; but if any other single Persons, of different Sexes, pretend to such an Union of Souls, it is a Thousand to one, but their Love  
at

at length degenerates into Lust, and they find themselves mistaken at the Expence of their Virtue. Several young Creatures have been deceived into this idle Opinion, who, by fondly indulging it, have forfeited their Honour, and it is next to a Miracle, if ever it happen otherwise.

*Abelard* and *Heloisa* had the greatest Value and Affection for each other, and were in all Respects qualified for carrying on a rational Friendship; yet their Story informs us that their Love, notwithstanding, at length became a vicious Passion, and they gratified it with Delight and Pleasure.

But though *Platonick* Love, is not wholly impossible, and there may, perhaps, have been some extraordinary Instances of those who have reduced it to Practice; yet the Difficulty of preserving our Chastity, makes it Rashness to be concerned in an Affair that is oftner prejudicial than safe: Who will run so dangerous a Risque, when all the Satisfaction we can propose, by  
doing

doing so, may be obtained at a far easier Rate, by either choosing an agreeable Wife, or a prudent Friend of our own Sex ? Will any Man in his Senses venture his All to the Mercy of the Winds and Weather, by trading to distant Climates, where a single Calamity may altogether Ruin him, when he has an Opportunity of improving his Fortune to much more Advantage at Home, without any Hazard at all ?

But as it is safest to make those our Bosom Friends, who are of our own Sex, unless we enter upon the Bonds of Matrimony ; so private Persons alone are most fit to be made choice of : This Divine Relation of intimate Friendship, hath seldom to do with Courts and Palaces. Princes and great Men have often some private Views in their Regards to their Creatures ; and as Policy first sets them upon bestowing their Favours on any, Reasons of State will oblige them to withdraw them, when the present  
Turn



Turn is served. The same Cause that creates an Intimacy between them, and their Dependants, does likewise destroy it, and like the Office of a Prime Minister, it continues no longer than during Pleasure. Thus how often do we see the Court Favourites, who have been advanced to the highest Posts of Honour and Profit, on a sudden Disgraced, and made as Miserable as ever they were Happy. The Wheel is suddenly whirled about; so that he who stands now on the Top, is, in a Moment, thrown down to the lowest Point most opposite to it.

History ancient and modern, is full of Examples of this kind: But we will name only that of *Sejanus*, the Favourite of the Emperor *Tiberius*, which several Writers dwell much upon. Their Account of him runs thus --- ‘ He was  
 ‘ raised to that Height, that the Senate  
 ‘ communicated to him their most important Affairs, and received Directions from his Lips: In every Place  
 ‘ where he was, Troops of Visitants  
 ‘ were

' were seen to attend and offer him  
 ' their Service: The Nobility account-  
 ' ed his Commands as Honours; if he  
 ' only spoke to them, they were obli-  
 ' ged by it; but if he smiled, they  
 ' thought themselves Happy: They  
 ' were constant at his Levee; and  
 ' how often was the Porter bribed that  
 ' they might have an early Admission?  
 ' Though they had, it may be, no o-  
 ' ther Business, than to admire and  
 ' flatter him. But see the Suddenness  
 ' and Dreadfulness of the Change of  
 ' this great Man. As soon as he fell  
 ' under the Displeasure of his Master,  
 ' the same Senators, who an Hour be-  
 ' fore, accompanied and made his  
 ' Train to the Senate House, now lead  
 ' him to the Prison: Those who of-  
 ' fered Sacrifice to him, as to their  
 ' Gods, who bowed the Knee to a-  
 ' dore him, now jested at him, when  
 ' they saw him draged from the Tem-  
 ' ple to the Jail; from the supream-  
 ' est Honours to the lowest Shame.  
 ' Among so many his Allies, Friends,  
 ' Soldiers,

‘ Soldiers, Followers, Dependants, and  
 ‘ Ministers, there was not one stirred  
 ‘ a Foot for him ; nay ! there was not  
 ‘ one that stirred not against him. At  
 ‘ this Time there could be no greater  
 ‘ Offence than Fidelity to him : He  
 ‘ was the best and kindest Servant,  
 ‘ that any how hastened the Death of his  
 ‘ Master to put him out of his Pain.

‘ This was the End of a Man, whose  
 ‘ Statue was raised in all the publick  
 ‘ Passages, revered in the Theatres,  
 ‘ and born in the Front of the Legions ;  
 ‘ A Man, on whom was accumulated  
 ‘ all that could make him Great and  
 ‘ Glorious ; yet, they dragged his Body  
 ‘ three Days through the Streets, and  
 ‘ he became a miserable Spectacle,  
 ‘ when dead, to all the Beholders,  
 ‘ whom, in his Life-time some feared,  
 ‘ and others loved for their own Ends.’

This is a Collection of what the  
 Historians say concerning this Man :  
 One raised from low Beginnings to the  
 Top of Empire, and wanted only the  
 Name of it ; for he did all Things,

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disposed



disposed of all Places, military and civil, and was more feared than the Emperor himself: Nay! the Emperor himself was at last afraid of him, and, tho' a crafty Prince, was put to his Shifts to bring him down: But he had his End; and we have been more punctual in the Circumstances, to shew how dangerous it is to perform the Office of a Friend to Princes and great Men.

Yet of all that has been said, one can make no more than that Friendship enjoys the greatest Tranquility in a lower Sphere; that to make it Safe and Useful, it should be set as much as possible out of the way of Interest. \* But we are not to conclude it impracticable in Palaces; and the noble Uses to which it may administer there, may allure the most generous Ambition. The Heroes of the Poets, in their Descriptions, are set out with the Accomplishment of Friendship to compleat their Glory.

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\* See *Sacy* Pag. 113.

If a Man considers the Nature of Friendship, he will not find Reason to pronounce a Sovereign Power incapable of it. The necessary Principle of Friendship is Esteem, and of that, Virtue is the Ground : And, surely, no Body will exclude Princes from being Virtuous. And why may not they on the other Hand see amiable Qualities in their Subjects ? If then Friendship be nothing else but the Union of those who love one another, who love upon a true Foundation, there is none too big to be admitted to it. The only considerable Difference that appears to be between the Friendship of a Prince and a private Man, is this, that the latter may engage himself with greater Confidence, whereas a Prince cannot do it with too great Caution.

*Alexander* was, without doubt, a Prince that, of all others, kept up the Majesty of Sovereigns. He disdained to enter the Lifts but with a crowned Head. When he was possessed of his

Father's Throne, the whole World was too small for his Ambition ; and yet he disdained not Friendship. His dear *Hephestion* was very near his Heart, and shared all his Secrets ; far from being jealous the Rights of Sovereignty were thereby invaded, he was pleased to see his Friend partake of his Honour. History gives us a sufficient Proof of this : When *Darins* was defeated, the Mother and Wife of this unfortunate Prince, were Prisoners in *Alexander's* Camp ; he thought it became a generous Conqueror, to treat his regal Captives with all Marks of Civility ; he went, with all his Court attending him, into the Tent where they were ; they not knowing his Face, mistook *Hephestion* for him, and threw themselves at his Feet : The Manner in which he received them, soon gave 'em to understand their Error. *Sissigambis*, the Mother, excused it to *Alexander*, as done by Mistake ; but to see his Friend took for a King, pleased him more than to be himself reckoned



reckoned a Subject, grieved him. He answered with an Air of Delight, *Madam, you are in the Right, this is Alexander too.*

What we have said comes to this, that it is not impracticable for Princes to partake of the Delights of Friendship, that they may find their Account in it, as it is highly useful and agreeable: But the Persons that would prove Friends to them, undertake an Office that is like to have in it more Danger than Profit. But as Envy, Pride, Ambition, and other Vices, which have a peculiar Influence over Men that move in a high Sphere, and are placed in publick Stations, do not prevail much in private Life, it is here most likely to find a true Friend; and if we discover one that has all those Qualifications, I have been so particular in recounting, we may safely place an entire Confidence in him. Friendship, under the Restrictions assigned above, must appear to every considerate Understanding, a very eligiable Relation; when

when it is under the Direction of Wisdom, and fixed on a virtuous Foundation, it must of Necessity produce the most desirable Fruit.

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Indeed, if a bare Union of Wills were sufficient to constitute this mutual Engagement, without any Regard to Honour and Conscience; the Devils themselves, might claim the Character of Friends: These apostate Spirits have great natural Capacities, and unite unanimously in all their hellish Enterprizes, to the Prejudice of Mankind: But can an impious Conspiracy, how deeply soever Projected, and obstinately put in Execution, be stiled Friendship? No! Resolution, and even Fidelity in this Case, enhances the Malignity of the Crime; and it is thus likewise, with Respect to Men themselves, the Union of Villains, adds an Accent to their Villany, and Faith to one another in Designs, to the Prejudice of Society, or to a single Member of it, is an aggravating Circumstance to inflame their Guilt. Our Actions must  
flow

flow from generous Principles, and be subservient to the Interest of Virtue, if we can deserve the sacred Epithet of a Friend: But when the true Benefit of Mankind is consulted, and it is our whole Duty to oblige those we Love, by doing all that is in our Power, for their present and future Advantage; it is easy to foresee what a Train of beneficial Effects will follow upon reciprocal Affection.

But this leads me particularly to consider the numerous Advantages that attend intimate Friendship; and, indeed, here is a large Field for Reflection, for what Instance of it, is not attended with Variety of Blessings; its genuine Product, are Tranquility of Mind, Progress in useful Knowledge, Improvement in Virtue, or Temporal Interest, desirable Advantages; they are all the natural Consequences of intimate Love. As to the first of these, Tranquility of Mind, it hath always been thought a Jewel of inestimable Value; and wise Men in every Age,  
have



have made it their Study to find it. Reason and Consideration, are very useful in our Pursuits after true Contentment ; but if Friendship be super-added, nothing can be wanting to render them successful. The Man, who is supplied with a Bosom Friend, is easy in every Circumstance of Life ; his Thoughts are very composed, and his Desires even: Prosperity with all its glittering Attendants, cannot dazle his Eyes, and fill him with Pride, or any other uneasy Passions ; nor Adversity, in the most gloomy and dismal Form, depress his Spirits ; but whatever Revolutions happen, he is still the same, enjoying an uninterrupted inward Serenity : If Fortune smiles upon him, he knows how to make the best Use of her Favours ; for he can refine and heighten all the Pleasures he meets with, and extract the very Quintessence of Sensual Delights. As poignant Sauces whet the Appetite, and add to the Delicacy of the Entertainment ; so the Satisfaction arising from

from a virtuous Friendship, gives us a true and elegant Taste for all others. All the Passions of the Soul, that of Joy, as well of Sorrow, are accompanied with bodily Emotions; and, in Proportion as our Joys are greater or less, their Emotions are more or less violent. Now the Communicating our Joys to another, especially an intimate Companion, as it abates their Violence, it increaseth our Happiness: The Share that our other Self has in our Joys, causeth us to rejoice the more; for by this Means we discharge the Swellings of the Heart, and give an agreeable Vent to a smothered Passion. Our Joys may be compared to the Rays of the Sun; for as these afford an exceeding Pleasure to the Senses, as they discover to our View the Face of Nature in all its Verdure and Glory, if they be moderate; yet, when fierce and vehement, scorch and overset us: So our Joys are as painful and intolerable as our Griefs, if not qualified and allayed by a free Communication. A sud-

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den and excessive Transport of Joy has been so destructive, as to oppress the vital Spirits, and occasion instant Death; and did not Mankind disburthen themselves of such an unsupportable Load, by imparting their Joys to others, it would always produce the same fatal Effects. History gives us many uncontested Proofs of this Point; and the wisest Men have found not only the Burthen of their Transport, at the first Account of any extraordinary Piece of good Fortune, lessened by the kind Interposal of a Bosom Friend, but their Pleasures raised and augmented.

\* And that we may not talk without Precedent, for what we say; the Sages of Old, whose Friendships were so well Cultivated, and became so Famous, as to be handed down to the present Time; even their's were divided into several Streams: The most polite Nations, and their Philosophers too, gave us Examples of that Sort to build upon. The



The Union of Souls and Affections we are speaking of, has shined in the darkest Ages. Friendship had its Altars among the *Scythian* Deities; was prayed to as a Goddess, whose Influence was highly Beneficial: Nothing was accounted more venerable amongst them; they brought up their Children with a Devotion to it. As it included all Offices of Honour and Virtue, they made it their chief Good, advancing it far above the Rate of Riches, which comparatively they held in Contempt. Men, this Way famous in their Generation, had the Character of Heroes, and their Memory perpetuated for it: Nay! the Respect they owed it, had so much the Ascendant of their natural Aversions, that they admired it where ever it was found; in those who were perfect Strangers, and sometimes in their Enemies; which appears from their dedicating Temples to *Orestes* and *Pylades*, and paying Divine Honours to them. This, if there were no other, might serve for a Proof their Notions

had a real Foundation, and that they looked upon the Enjoyment of a judicious intimate Companion, as the greatest Satisfaction in Life. *Horace*, in particular, is very elegant in describing the Entertainments he met with of this Kind, and we learn from several of his Odes, that all the Delights of a rural Retirement, when he had an Affluence of every Thing that could please his Senses, could afford him no true Pleasure, without the Conversation of a *Mecænas*, a *Virgil*, or some other polite Friend. *Tully*, who was a famous Orator, as well as a Philosopher, wrote a Discourse upon Friendship, to testify the special Regard he bore to this delightful Relation; and, in his Offices, gives a Variety of Hints to the same Purpose. And, indeed, though a Man was as great as *Alexander*, as wise as *Solon*, and as rich as *Cræsus*, he would still want an agreeable Companion, to compleat his Happiness. *Plutarch*, who was in easy Circumstances, and besides, a celebrated Moralist

among

among the *Grecians*, owns that the Love of his Brother *Timon*, gave additional Charms to all his other Enjoyments. His Words are these: ‘ As for  
 ‘ my self, tho’ Fortune, on several Occasions, has been favourable to me,  
 ‘ I have no Obligation so great to her  
 ‘ as the Friendship which my Brother  
 ‘ *Timon* has always born, and still bears  
 ‘ me; and this is so evident, that it  
 ‘ cannot but be noted by all our Acquaintance. ’

But as the Happiness of Friendship in Prosperity, is not so liable to Exception; let us take a View of it under Adversity, and we shall see, that this brings along with it Tranquility of Mind, no less than the former. A Man of Integrity, reduced to the last Extremity, has no Cause to be dejected or moved; for the Consciousness of his Innocence, will support him under the most pressing Calamities, and constantly preserve an inward Quiet. Philosophy and Reflection, will, on every Occasion, assist him, in maintaining a becom-



becoming *Æquanimity*: But if Friendship be also called in to his Succour, what Calamity can annoy him, or ruffle the steady Temper of his Soul? As a skilful Chymist is able to extract useful Medicines out of poisonous Ingredients; so a Friend can turn a Dungeon into a Palace, and, tho' an individual, be equal to every thing else: His undissembled Sympathy, dischargeth the Swellings of his Favourite's Heart, and the Load, however weighty, is made much lighter, by his bearing a Part of it. Two sincere Companions, have so quick an Apprehension of each others Sufferings, that they have but one common Sense between them; for every Grief has alternately a Place in their Breasts, and the Misfortune, by being made familiar, loseth its Virulency.

Every considerate Person, cannot but observe, that Life is attended with a Variety of Evils, and how far they may be plunged into Difficulties, their utmost Sagacity is unable to foresee: But  
Wif-

Wisdom directs us to prepare for all Events, even the most Calamitous. Now the best Method, either truly to enjoy what we possess at present, or patiently bear the loss of our Possessions, is to chuse a Man of Sense and Probity, to be our particular Friend; however Fortune may jilt us, he will be as constant to us, as the Needle to the Pole: As he has taken us under his Care, for better for worse; so though it is not in his Power to over-rule the Will of Heaven, he will contribute his utmost Efforts to prevent our Misery, or else furnish us with proper Expedients, to bear up with Courage under it. If a bare imaginary Hope of Relief has been sometimes sufficient to raise the Spirits of a Wretch involved in an Ocean of Perplexity, of what mighty Influence must a rational Expectation, founded on the Promise of one, who has been always ready to serve us in Distress, be? Despair is by this Means, entirely banished, and a Scene of Comfort opens to the Mind, in Spite of the

the most pressing Discouragements. This Consideration gave occasion to the following Expressions of a great Philosopher, namely ; ‘ In Friendship and ‘ Philosophy, my Happiness consist- ‘ eth ; without Friendship I hold Life ‘ to be Death, without Philosophy a ‘ Disease. ’ The Bosom of a Friend, except Divine Providence, is the best Anchor in the tempestuous Sea of Life ; for whether Poverty, Disgrace, Sickness and bodily Pain, or any other be the Grievances we labour under, they are far from being intolerable with the Concurrence of a faithful Companion.

As for Poverty, though it be our Misfortune to be reduced to the most narrow Circumstances, we may be sure our Friend will exert himself to supply our Necessities : His Regard for us, is not confined to the Figure we make in the World, for he knows that Riches are very precarious and uncertain, and that the most excellent and deserving, are often exposed to the Frowns of Fortune as well as others, but we are still  
the



the same in his View; and therefore as he thoroughly loves us, on the Account of the Qualifications of our Souls; which are still as agreeable to him as ever; he is at once affected with a tender Sympathy for us, and rather rejoices at so fair an Opportunity of attesting his Love, than grudges to stretch out the Hands of his Bounty.

This brings to my Mind a fine Saying of a certain Lady on this Subject:  
 ‘ There is nothing (said she) that disparages our Age more, than the  
 ‘ mighty Wonder we make to see a  
 ‘ Man free of what he has to his  
 ‘ Friends: If to part with our Money  
 ‘ to those we profess an Affection for,  
 ‘ be the highest Degree of Friendship,  
 ‘ pray what must the lowest be? Is it  
 ‘ such a mighty Business to do that for  
 ‘ the dearest Friend in the World,  
 ‘ which we do to gratify a vain Humour? What common Humanity or  
 ‘ Applause will put us upon, surely  
 ‘ amongst Friends is not to be reckoned  
 ‘ an Act of transcendant Kindness,

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‘ when

‘ when it is no more than giving to  
 ‘ another Self, and Paying of Debts :  
 ‘ Is there any Thing more certainly a  
 ‘ Due, than what we are engaged to  
 ‘ by Alliance of Friendship? Let a  
 ‘ Man incur the Displeasures of great  
 ‘ Folks, venture Life and Fortune in  
 ‘ my Service ; I will own such a Man  
 ‘ to be my Friend indeed, generous,  
 ‘ and affectionate ; one cannot Praise  
 ‘ him too much. Let him open his  
 ‘ Purse to one he loves, this comes  
 ‘ short of the other. A Man of  
 ‘ Honour, upon a slender Friendship,  
 ‘ would do as much as this : To cry up  
 ‘ the parting with our Pence, for the high-  
 ‘ est Sacrifice can be made to Friend-  
 ‘ ship, is a Sign of a groveling Spirit,  
 ‘ that knows not what is truly Noble.  
 ‘ The People of Old, had better Notions  
 ‘ of the Matter, who would borrow to  
 ‘ give others in Distress, and think they  
 ‘ had done no more than their Duty.’

He that fails in this Point, is not  
 worth our Acquaintance : He that de-  
 serts a Man to save his Pocket, will  
 never

never hazard Life and Reputation in his Service. Virtue is the Principal of Union; but Vice is often strong enough to make a Separation. Adversity is the Time to try how sincere the Professions were; if they pass that Test, we may depend upon them.

If our Reputation be struck at by malicious Enemies, a Friend will be Solicitous to remove false Prejudices against us; as it is more in his Power than our own, to serve us on this Occasion, he will leave no prudent Measures unattempted to retrieve our Character; and if all his most vigorous Endeavours, to this Purpose, should prove abortive, he will in this critical Juncture, more emphatically discover his Value for us, by making it evident that his Judgment and Affection are not to be directed by the Humour and Caprice of the giddy Multitude, in Contradiction to his own Experience. The Slanderer may asperse his Friend and load him with Reproaches; but such wicked Aspersions, have no more Influ-



ence upon him, as to changing his Sentiments, than the Croaking of a Frog, or the Hissing of a Serpent: So that Disgrace itself, does not create a Separation between intimate Companions; but, notwithstanding this Impediment, their Friendship, and consequently inward Tranquility, continues firm and immoveable.

It was a generous Pleasure which *Pliny* the younger took, in laying hold of every Occasion to praise his Friends: He discovered a noble Disposition, as well as an Ingenuity, in his Discourses of that Kind; he carried the Thing so far as to be blamed for it, to which he made this Answer: ‘ I confess the  
 ‘ Thing, and am Proud of doing it;  
 ‘ for what can be more Honourable  
 ‘ than to err through an Excess of Tenderness? Who is it that pretends to  
 ‘ know my Friends better than I do  
 ‘ my self? But supposing they do  
 ‘ know them, why should I be unde-  
 ‘ ceiv’d so much to my Disadvantage?  
 ‘ Whatever they are, it is mighty  
 Hap-

‘ Happiness I enjoy in thinking them  
 ‘ so Good ; I wish your nice Observers  
 ‘ would bestow their skill where it will  
 ‘ be better accepted ; they may, per-  
 ‘ haps, meet with some that are plea-  
 ‘ sed with such an awkward Part ; for  
 ‘ my Share, I shall never be brought to  
 ‘ think I love my Friends too  
 ‘ well. ’

If we be deprived of bodily Health,  
 and Languish under malignant Disea-  
 ses, our Friend will afford us the most  
 refreshing Visits ; his delightful Dis-  
 course will divert our Pains, and re-  
 vive our drooping Spirits. All the  
 Cordials the Physician can prescribe  
 for the Benefit of our Bodies, in this  
 Case, are vastly inferior to those admi-  
 nistred to the Soul by our other Self ;  
 for he has as lively a Sense of our In-  
 firmities, as we can have our Selves,  
 and makes it his Business to suit his  
 Behaviour to our weak Condition. No  
 Advice shall be wanting to settle our  
 Affairs, before our Departure out of  
 this World ; and, even to the last  
 Moment

Moment of Life, he will give ample Demonstrations of his Affection for us. But tho' Death itself, the most intolerable of all Evils, to particular Friends, as it tears from them each others Embraces, and deprives the Survivor of the dearest Object of his Love, should happen, yet even this Event cannot altogether destroy the Relation ; it may remove the Body from sight, that precious Cabinet in which was lodged an invaluable Treasure, but the Mind, the Treasure itself, it cannot hinder the living Friend from beholding. As they loved each other to the last, the Survivor will still enjoy the Pleasure of reflecting on the amiable Qualities of the Person deceased : He can Summon his past Experience to his Assistance for the future, and the very Memory of his absent Friend will be ever precious. As for his intimate Companion, who is removed from his View, he knows he only submitted to that Law, unto which all are obliged sometime or other ; and he is the less surprized



prized that it should dissolve the Union of their Friendship, since it separates that between Soul and Body; but as he believes that these dear Companions will be re-united hereafter, so he expects that their Friendship will have a Resurrection too, when they meet again; and this pleasing Prospect lessens his Sorrow, and preserves an uninterrupted Tranquility of Mind.

But if it be the natural Tendency of true Friendship to afford us the utmost Satisfaction attainable in the present State of our Existence on Earth, and render us contented in every Circumstance of Life; we shall, upon Enquiry, find it no less Profitable than Pleasant and Entertaining; for, by this Undertaking, we make Proficiency in useful Knowledge, increase and confirm our Virtue, and even promote our Temporal Interest. As to the Improvement of our Minds in useful Knowledge, by this Means, it will convincingly appear, if we consider the Nature and Benefit of Conversation in general.

general. If Man be a Reasonable, he is also a Sociable Being ; and there are few of this Species, who do not desire to converse with others : Indeed, in this Respect, the Taste of Mankind is very different, according to their different Tempers and Capacities ; but thus far they all agree, in chusing Companions of their own Size and Humour. Persons of Sense and Learning, love to associate with the Learned and Judicious ; whilst the Weak and Ignorant affect the Company of Men like themselves : But however useless and trifling the Dialogues of Fools be, those of discreet and sensible Men must, of Necessity, be very instructive. Discourse helps us to View our retired Contemplations in a clearer Light, as it enlargeth as well as digests them ; for, by talking over our private Thoughts to another, who is acquainted with the Subject under Consideration, we enjoy the Benefit of his candid and seasonable Remarks, to set us Right, when we are mistaken in our Notions.

Notions. It hath been often observed, that they who have conversed more with Books than with Men, and immured themselves in their Closets, as Recluses from the Rest of Mankind, notwithstanding all their Reading, have been distanced, on several Arguments, by those who had much less Learning; but having good natural Parts, have kept improving Company: And, indeed, no Body ever carried on a fair Understanding with a Man of Sense, without receiving exceeding Advantages by it: For by this Means, he learns to brighten his Ideas, and range them in proper Order; so that he can with Ease and Readiness, apply them to the Case in hand, and bring them into Conversation, without Impertinence or Impropriety.

But if Conversation in general, be so Beneficial, as has been hinted, the Society of intimate Friends, such as I have described, must, of Course, be much more conducive to this Purpose. As we have supposed them to be Men

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of



of Sense, their Discourse will always turn on improving Topicks; and can it be imagined that their familiar Colloquies, can be managed without Advantage: In promiscuous Company, as there is more Form and Ceremony required, so there is not that Ingenuity and Freedom used, which prevails among particular Friends; for we think it a necessary Part of good Breeding, to acquiesce in the Sentiments of others, and be very careful not to contradict them, as few can bare Contradiction, without a sensible Uneasiness: But intimate Companions, as they have nothing more at Heart in their Conferences, than the Discovery of Truth; so they will, on all Occasions of this Nature, express their Minds freely and fully: Whatever be the Theme of their Discourse, they handle it with Judgment, and consider it in every Light, until at length it contributes to their mutual Instruction: If they disagree in their Opinions, on any particular Point; they carry on their Debates with

with Candour and good Manners ; and as the Understanding, not Passion or Prejudice, presides in their gentle Controversies, they have all desirable Success. Publick Disputes, are generally carried on with Warmth ; and Candidates engaged in them, are more concerned for Victory, than Truth ; but the Persons I am speaking of, have quite different Views in their private Reasonings : Conceit finds no Reception in their Heads, no more than ill Humour in their Breasts ; and, when convinced, they will confess their Ignorance, and receive new Light with Chearfulness and Gratitude : As their Sense does continually furnish them with proper Matter for Discourse, so their good Nature obliges them to communicate their Thoughts with Ingenuity and Freedom, and their Virtue is the constant Standard of all their Words, as well as Actions ; so that every Opportunity of meeting together, opens a fruitful Field of Improvement : Thus, the Lustre of their Knowledge,

as well as the Strength of their Love, is daily increased by Conversation, and their Interviews, like the Table-Entertainments among the Ancients, are both Instructive and Pleasant.

But as Wisdom is the most valuable Branch of Knowledge, as it has a kindly Influence on our whole moral Conduct; so this likewise admits of considerable Improvements by intimate Friendship. The wisest Men are capable of making Proficiency in Wisdom, and after many Years of Experience and Observation, must own, that they are still defective. *Solon*, who was a great Philosopher, in an advanced Age, when one would have thought he had seen Life in every View, and nothing could have escaped his Notice, said, *I grow old, learning many Things*. Wisdom is acquired by Time and Reflection; and though we can never make ourselves compleat Masters of it, even within the Compass of an Age, it will become us, notwithstanding, to take all imaginable Pains, to improve in it



as much as we can; because it is so needful to direct us in every Article of our Behaviour: Now, the best Method to cultivate this useful Accomplishment is, to converse with such as are wise and judicious; particular Friends grow insensibly wiser in one another's Company, by imparting their prudent Observations; their common Fund of Sense is increased, and every Interview, gives Occasion for wholesome Instructions.

But as they advance in Knowledge, so in Virtue too. As Virtue is the main Pillar, on which Friendship is founded, its Interests will be principally regarded in the whole Super-Structure: Nothing inconsistent with its Precepts will ever be countenanced; but it is their constant Endeavour to regulate all their Thoughts, Words, and Actions, by its excellent Rules. If we look abroad in the World, we shall find that Vice is set off to the best Advantage by its Votaries, and no Pains are wanting to seduce unwary Youths into

a Compliance with it; but if we be provided with a faithful Friend, he will guide us by his Counsel, through the various Scenes of Life, and guard us against the Delusions of such base Imposters. There is not any Thing which exposeth us more to Temptations, than Idleness and Distraction of Mind; for these are Avenues by which evil Inclinations obtain Admittance into the Soul: But when an Union of Wills is established upon the Principles of right Reason, the Mind will be always both active and composed, and the Satisfaction arising from this delightful Relation, afford such a sufficient Entertainment to our Passions, that they will be in continual Exercise, and neither need nor seek after improper Objects: Besides, if by Surprise or Inadvertency, we should be Guilty of a false Step, we have a kind Monitor at Hand, to recover us, whose prudent and engaging Reproof, will make us ashamed at our Remissness, and excite us to greater Circumspection for the future.

future. The Want of such a wise Counsellour as this, has been of fatal Consequence to many unhappy Men, who have, through Carelessness, given way to vicious Habits, 'till, at length they have become obstinate and inveterate; whereas a cordial and judicious Friend, who reproves with the utmost Tenderneſs, for no other Reason, but the true Benefit of the Person reprov'd; might have prevented their Ruin, by the commanding Check of friendly Admonition. How Happy then muſt they be who have a Boſom Companion, as affectionately concerned for their Welfare as his own, to direct and adviſe them; if the leaſt Appearance of Conceit, Pride, or any other unreaſonable Inclination, tho' perhaps unobſerved by themſelves, diſcover itſelf in their Behaviour, they are immediately apprized of it, and exhorted to guard againſt it.

As the beſt of Men are not free from Failures in their Actions, as I have already obſerved; ſo our Friend, by a  
long



long Acquaintance with us, will, to be sure, discover our weak Side, as a near View of a Picture shews its Blemishes; but though he see us, as we really are, stripped of every Disguise, he makes no other Use of our Infirmities, than a skilful Physician does of his Patients, namely, to rectify and remove them: And as the mutual Advice of Particular Friends, is of mighty Service to the Preservation of their Virtue; so their Examples will animate each other to a laudable Emulation. How vast an Influence must a good Pattern have, when we love him who affords it? Love naturally inclines us to desire an entire Resemblance of the Person beloved; and, in the Case of Friendship especially, it is not satisfied with a bare Admiration of the amiable Excellencies of the Object on which it is placed, but inspires us with a laudable Ambition of transcribing them. Thus intimate Companions strive to exceed one another in the Practice of Virtue, not out of Envy, but a sincere Affection

Affection ; and every new Obligation is a new Motive to regard its Dictates. They defuse Life and Spirit, each into the other ; and are hereby confirmed in their Resolutions to Live, according to the Directions of Honour and Conscience. Examples in general, have a very prevailing Power over those that observe them ; but that of a special Acquaintance, carries with it such commanding Charms, as captivate at once, and excite in us a vehement Desire of being like him. Thus, two faithful Friends are united in their moral Designs, and Time and Experience increase the Strength of their Virtue, as well as their Affection ; Nay ! Virtue is, at length, transformed into their Nature, and instead of being an Incumbrance, becomes a Recreation. From what has been said, we learn that Friendship improves our Faculties both Moral and Intellectual, increaseth our Knowledge and Virtue ; and need I subjoin any other Considerations, to recommend this useful Engagement ?

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But forasmuch as Temporal Interest, is an Argument of no small Force; I shall endeavour to prove, that even this Advantage is the genuine Consequence of mutual Love.

It has been already shewn, that intimate Friendship introduceth a Tranquility of Mind, in every Circumstance of Life : Now, if this be true, it must consequently assist a Man in the Management of his secular Affairs: When his Understanding is free from Distraction, and his Passions are composed, he can apply himself to Business with Pleasure and Chearfulness; those Fatigues that usually accompany an active Life, are, by this Means sweetened; and what might otherwise be perplexed, is turned into a Diversion. As an affectionate Husband, who is comfortably Married, though he have a numerous Family, who depend upon the Produce of his Labours for their Subsistence, thinks no Pains too great for this Purpose: So he that is furnished with a true Friend, can, with Pleasure,



sure, exert his utmost Diligence in the Pursuit of his Employment.

Besides, how needful is the good Advice of a prudent Friend, to assist a Man in the Regulation of his worldly Affairs. Though our honest Endeavours be crowned with Success, and we reap the Fruit of our Labours, by increasing our Fortune; yet, even in this Case, the Counsel of him we love will be very useful to Us: But, when our Circumstances become involved by a Train of Disappointments, and such Emergencies, as these, will sometimes arise, notwithstanding the utmost Foresight and Caution, what vast Advantage shall we receive by his kind Interposel? If a Stranger offer his Service on this Occasion, we have Reason to suspect him; for, if he be a cunning Knave, he will make us a Prey to his base Designs; if a Fool, he is incapable of Advising us: But if our other Self undertake to direct us in Extremity, we may be confident he will be a faithful Counsellor, and leave no Mea-

tures unessayed to recover us out of this Labyrinth. A Friend is obliged, as he would answer his Character, both by Counsel and Action, on every Opportunity that falls in his Way, to consult the Interest of his intimate Companion ; and, since he is possessed of all the Qualifications which are necessary to the Discharge of this important Office, he will, undoubtedly, discharge it.

As a Man's Prosperity and Advancement in Life depend very much on the Reputation he bears, so Friendship is, in this Respect also, highly Beneficial. We cannot, with a good Grace, assert our own Merit, or applaud ourselves ; if we talk at this Rate, we shall be thought vain and conceited ; and such a Conduct as this, though it may render us contemptible, and so prove prejudicial ; it will never recommend us to the Love and Esteem of prudent discerning Persons : But what would interfere with Modesty, if we said it ourselves,

selves, will appear to very great Advantage from the Mouth of a Bosom Companion ; for we may be sure that he will never suffer our Parts or Accomplishments to lie buried in Oblivion, when the setting them in the strongest Point of Light, has a proper Tendency to promote our Interest in the World. \*

Thus I have attempted to shew the several Advantages that naturally follow upon mutual Love, and prove that it is at once, both Pleasant and Profitable : But, because several Objections have been raised against intimate Friendship, I shall, before I conclude this Essay, enter into a Distinct Consideration of them, and hope to make it appear, that they are groundless and unreasonable :

*Object*: 1. It hath been objected by some, ‘ That intimate Friendship  
‘ is too sublime an Engagement for  
‘ Mankind in their present Circum-  
‘ stances ; that it is scarce possible,

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\* See *Sacy* Pag. 11.



‘ at least extremely difficult, to meet  
 ‘ with a true Friend in the World,  
 ‘ where Craft and Policy so generally  
 ‘ prevail ; that they who are so weak  
 ‘ as to place a particular Confidence  
 ‘ in any of their Fellow Creatures,  
 ‘ are commonly disappointed in their  
 ‘ Expectations however sanguine ;  
 ‘ that the Disadvantages attending  
 ‘ such a Disappointment, preponde-  
 ‘ rate all the boasted Effects of mu-  
 ‘ tual Love, since the Discovery of a  
 ‘ faithful Friend is so very hazardous  
 ‘ and uncertain : ’ From all which  
 Considerations, taken together, they  
 conclude it foolish and unreasonable  
 to choose any Man whatsoever for a  
 Bosom Companion.

In Answer to this Objection, I  
 shall prove in the first Place, That  
 intimate Friendship, in its full Extent  
 and Latitude, is far from being im-  
 possible. Whether we consult sacred  
 or profane History, we may meet with  
 some remarkable Instances, to con-  
 vince us, that there have been in the  
 World

World such particular and faithful Friends, as I have described in the former Part of this Discourse. The Case of *Jonathan* and *David* is very notorious, and the Prophet *Samuel* gives us an exact and beautiful Relation of it. Those great and generous Spirits carried on the most exalted and refined Sort of Friendship that can well be imagined, and performed every single Circumstance of it, with a critical Nicety. As to *Jonathan*, who was one of the Parties concerned in this noble Undertaking; we are told, *that he made a Covenant with David, and loved him as his own Soul*, 1 Sam. xviii. 3. that he gave on all Occasions, the most undeniable Testimonies, of his sincere Affection to him, by rather choosing to incur the severe Displeasure of his Royal Father, *Saul*, than desert his chosen Friend; nay, 1 Sam. xx. 4. he assures *David*, *That whatever his Soul could desire, he would do for him.*

*David,*

*David*, on the other hand, was no less grateful than *Jonathan* was obliging ; for he not only made a just Acknowledgment of the Favours he had received from his other Self, whilst living, but in the Funeral Elegy he composed upon the Death of *Jonathan*, he laments the Greatness of his Loss in the most mournful Accents. This he sufficiently demonstrates, when talking of his deceased Friend, he thus expresses himself : *I am distressed for thee, my Brother Jonathan : Very pleasant hast thou been unto me : Thy Love to me was wonderful, passing the Love of Women* , 2 Sam. i. 26. If we consider, that *Jonathan* was Heir apparent to his Father's Crown and Dignity ; that *Saul* was an inveterate Enemy of *David's*, and consequently, that *Jonathan* could not carry on a fair Understanding with a Person his Father abhorred, without provoking his Indignation ; that *David* was appointed by God to succeed *Saul*, as  
King



King of *Judah*, and himself thereby, of Course, excluded from the Succession ; I say, if we seriously reflect upon these and other Circumstances of *Jonathan's* Affection to *David*, we shall find Reasons to conclude, that it was justly stiled Wonderful : And further, if we take a View of the Purity and Worth of the Object, on which this Affection was placed, namely, *A Man after God's own Heart*, the virtuous Motives that led him to make Choice of such an holy Person for a Bosom Companion, and the religious Strictness which accompanied every Part of his Behaviour ; in this Capacity, we shall be convinced, that his Love to his Friend, *did surpass the Love of Women*.

I have been the more particular in my Account of this sublime Instance of Friendship, because it gives us a full and lively Ideal of the prodigious Force of mutual and undissembled Love : This noble Example may serve instead of ten Thousand

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others,

others, to illustrate the Point under Consideration ; for the Sacred Engagement of *Jonathan* and *David* was of a Seraphic Nature, like the Union of Pure with Pure, which *Milton* speaks of to *Adam*, when he describes the Spotless Angels. But though the Case of this happy Pair is, in some Respects, Singular and Extraordinary, yet there have been many true and steady Friends since their Time

*Solomon*, who is represented to have been the wisest Man upon Earth, and had both Capacity and Opportunity of making the most impartial Inquiry into the Matter, lays it down as a Maxim in his Proverbs, *That there is a Friend that sticketh closer than a Brother ; one that will adhere to us, though our own Flesh and Blood should forsake us*, Prov. xviii. 24. The Son of *Syrach* too, whose moral Aphorisms have been so generally applauded by the Judicious, since they carry their own Evidence along with them, and the Truth of them is confirmed by daily

daily Experience, does every where sprinkle his Writings with the highest Encomiums upon intimate Friendship. He does, indeed, afford us the most apposite Cautions, to direct us to a prudent Choice of another Self; but there is not the least Hint in all his Discourses on this Head, to shew that mutual Love is impracticable. If we look into the *New Testament*, we shall see that nothing is more urgently inforced upon all Christians, than Brotherly Love. It is the very Genius and Design of the Gospel, to promote *Peace and Good-Will among Men*; and our Saviour himself teacheth us, that we should love *our Neighbour*, that is, every other Man, *as we do our selves*. The Apostles in Imitation of the great Example of their Lord and Master, always recommended Love and Unity to the World: *St. Paul*, particularly exhorts the *Romans* to be *kindly affectionate to one another*; and, in all his Epistles, delivers great Encomiums on Charity. Now, to what Purpose.



pose are those Precepts and Exhortations given, if what they injoin is impossible to be Performed? Doubtless, in the Primitive Ages of Christianity, when Religion did so manifestly discover its excellent Effects in the Lives of its Professors; there were many who demonstrated the Love they had to others, by an uninterrupted Strain of obliging Offices. The greatest and most uncontested Proof that can be desired of sincere Affection to a Friend, is to venture one's Life in his Defence, or lay it down for his Sake; yet Revelation assures us, that for a Friend one would even dare to die.

But, without having recourse to the Sacred Oracles, Heathen Authors afford us a Variety of Instances, sufficient to prove the Possibility of intimate Friendship. The Ancients had a most excellent Emblem, whereby they used to express a true and sincere Friendship; they Pictured it in the Shape of a young Man, very fair, bare headed, meanly attired; on the outside

side of his Garment was written *Vivere & mori*, to live and die; and in his Forehead, *Æstate & Hieme*, in Summer and Winter; his Breast was open, so that his Heart might be seen, and with his Finger he pointed to his Heart, where was written, *Prope, longe*, far and near. But such faithful Friends being, in this Age, very few, in Comparison of former Ages; we shall therefore, for the present, be content to borrow Instances from the History of former Ages.

One *Mesippus* relates in *Lucian*, how that one Day seeing a Man Comely, and of eminent Condition passing along in a Coach, with a Woman extreamly Unhandsom, he was much amazed, and said, ‘ He could not understand why a  
 ‘ Man of the first Quality, and so brave  
 ‘ a Presence, should be seen to stir  
 ‘ abroad in the Company of a Monster.’  
 Hereupon one that followed the Coach, overhearing him, said, ‘ Sir, you seem  
 ‘ to wonder at what you now see; but  
 ‘ if I tell you the Causes and Circum-  
 ‘ stances

' stances thereof, you would much  
 ' more admire: Know then, this Gen-  
 ' tleman, whom you see in the Coach,  
 ' is called *Zenothemis*, and born in the  
 ' City of *Marseilles*, where heretofore  
 ' he contracted an intimate Friendship  
 ' with a Neighbour of his, named *Me-*  
 ' *neocrates*, who was, at that Time,  
 ' one of the chief Men of the City,  
 ' as well in Wealth as Dignity. But  
 ' as all Things in the World are expo-  
 ' sed to the Inconstancy of Fortune;  
 ' it happened, that, (as it is thought)  
 ' having given a false Sentence, he was  
 ' degraded of Honour, and all his Goods  
 ' were confiscated: Every Man avoid-  
 ' ed him as a Monster, in this change  
 ' of Fortune; but *Zenothemis* his good  
 ' Friend, as if he had loved Miseries,  
 ' not Men, more esteemed him in his  
 ' Adversity, than he had done in his  
 ' Prosperity; and bringing him to his  
 ' House, shewed him all his immense  
 ' Treasures, and conjured him to share  
 ' them with him, since such were the  
 ' Laws of Friendship; the other, weep-  
 ' ing



' ing for Joy to see himself thus enter-  
 ' tained in such sharp Necessities ; said,  
 ' He was not apprehensive of the  
 ' Want of Worldly Wealth, as of the  
 ' Burden he had in a Daughter ripe  
 ' for Marriage, and willing enough ;  
 ' but blemished with many Deformi-  
 ' ties. She was, saith the History,  
 ' but half a Woman, a Body missha-  
 ' ped, limping and blear-ey'd, a Face  
 ' disfigured ; and besides, she had the  
 ' Falling Sickness, with horrible Con-  
 ' vulsions ; nevertheless, this noble  
 ' Heart said unto him, Trouble not  
 ' your self about the Marriage of your  
 ' Daughter, for I will be her Hus-  
 ' band. The other astonished at such  
 ' Goodness, God forbid, said he, that  
 ' I should lay such a Burden upon  
 ' you. No, no, replied the other,  
 ' she shall be mine : And instantly  
 ' he married her, making great Feasts  
 ' at the Nuptials ; being married, he  
 ' honoured her with much Regard,  
 ' and makes it his Glory to shew her  
 ' in the best Company, as a Trophy  
 ' of

‘ of his Friendship. In the End, she  
 ‘ brought him a Son, who restored  
 ‘ his Grandfather to his Estate, and  
 ‘ was the Honour of his Family.’

Another Instance we have from *Ca-*  
*merarius*, who says, that at *Rome*,  
 there are to be seen these Verses En-  
 graven about an Urn.

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*Urna brevis geminum, quamvis tenet*  
*ista Cadaver,*

*Attamen in Cælo Spiritus unus adest*  
*Viximus unanimes Luciusq; et Flavius,*  
*idem*

*Sensus, Amor, Studium, Vita duobus*  
*erat.*

Though both our Ashes this Urn doth  
 enclose,

Yet as one Soul in Heaven we repose;  
*Lucius* and *Flavius* living, were one  
 Mind,

One Will, Love, and to one Course  
 inclin'd.

*Pylades*

*Pylades* and *Orestes* were famous of old for their Friendship : *Orestes* being very desirous to ease himself of that Grief which he had conceived for the Death of his Mother, consulted the Oracle, and understood thereby that he should forthwith take the Way to the Temple of *Diana*, in the Country of *Taurica* ; thither he went, in the Company of *Pylades* his Friend. Now it was the cruel Custom of *Thoas*, the then King of that Country, to put to Death every tenth Stranger that came into his Dominions : This unfortunate Lot fell upon *Orestes* ; the King, at last, asked which was *Orestes* ; *Pylades* readily stepped forth, and told him, he was the Man who had that Name ; *Orestes* denied it, he again affirmed ; so that the King was in Doubt which of them he should kill.

The Story of *Eudamidas* the Corinthian, is very diverting. *Eudamidas* had *Aretæus* the Corinthian, and *Chariæus* the Sycionian, for his Friends ;

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they



they were both very rich, whereas he was exceeding poor ; he departing this Life, left a Will, ( ridiculous perhaps to some ) wherein was thus written.

*I give and bequeath to Aretæus, my Mother to be kept and fostered in her old Age, as also my Daughter to Charixenus, to be Married with a Dowry as great as he can afford ; but if any Thing in the mean time fall out to any of these Men, my Will is, that the other shall perform that which he should have done had he lived.*

This Testament being read, they, who knew the Poverty of *Eudamidas*, but not his Friendship with these Men, accounted of it all as mere Jest and Sport : No Man that was present, but departed laughing at the Legacies which *Aretæus* and *Charixenus* were to receive : But those, whose the Bequests were ; as soon as they hear'd of it, came forthwith, acknowledging and ratifying what was commanded in the Will : *Charixenus* died within five Days after ; *Aretæus* his excellent Successor,  
took

took upon him, both the one and the other's Charge; kept the Mother of *Eudamidas*, and as soon as might be, disposed of his Daughter in Marriage: Of five Talents, which his Estate amounted to, two of them he gave with his own Daughter, and two more with the Daughter of his Friend, and would needs have their Nuptials solemnized in one and the same Day.

Such a Friendship as this the *Scythian* meant, who to set himself forth, and deserve a Royal Mistress better than his Rivals, said, \* ' I am greater  
' than any of them: It is true, I  
' have not such a Fortune to boast of,  
' but I have two faithful Friends.'  
This Man had a good Notion enough of Friendship, that it was really to be preferred to Money, and all the World besides: But to make out his Pretensions, he should have had his two Friends there to have seconded him; otherwise Money would buy Friends, tho' not of  
Q 2 the

the right Strain, yet as good as those who did not appear at so critical a Time. He that has two faithful Friends is rich enough, but he is an unhappy Man that reckons upon two such as neglect him when they are *most* wanted.

The Story of *Lucilius*, is a noble Instance of true Friendship. *Lucilius* was one of the Friends of *Brutus*, and a good Man ; he ( when *Brutus* was overthrown at *Philippi* ) perceiving a Troop of the *Barbarians* careless in the Pursuit of others, but with loose Reins following hard after *Brutus*, resolved to take off their Eagerness, with the Hazard of his own Life ; and being left somewhat behind, he told them he was *Brutus* : They gave the more Credit to him, because he desired to be presented to *Anthony*, as if he feared *Cæsar* : They glad of their Prize, and extolling their good Fortune, led him away ; and it being towards Evening, they sent before certain of their Company, to carry the News to *Anthony*.



*thony*. With great Joy he hastens to meet them, as many others did to see *Brutus* ; some pitying his Misfortune, others thinking him unworthy of Glory, that for Desire of Life, he would suffer himself to be made the Prey of the *Barbarians*. When they drew nigh, *Anthony* made a Halt, as doubting in what Manner he should receive *Brutus* : But *Lucilius* being brought before him, with an undaunted Mind, thus spake ; --- ‘ No Man, *Antonius*,  
 ‘ hath taken *M. Brutus*, nor shall ever  
 ‘ any Enemy take him ; the Gods are  
 ‘ more just than to permit Fortune  
 ‘ to trample upon so much Virtue ;  
 ‘ he will be found to be alive, or at  
 ‘ least dead in such a Manner as is worthy of him : But it is I that have  
 ‘ imposed upon your Soldiers, and I  
 ‘ am here ready to undergo all the Severity I shall be adjudged to for it.’  
 All that were present, were astonished : *Antonius* turning to them that had brought him, ‘ You are displeased, Fellow  
 ‘ Soldiers, said he, because you suppose  
 ‘ you

‘ you are deceived, but make Account  
 ‘ with yourselves that you have met  
 ‘ with a more precious Prize than  
 ‘ that which ye fought after: For,  
 ‘ whilst you fought for an Enemy,  
 ‘ you have brought me a Friend; I  
 ‘ am not resolved what I shall do with  
 ‘ *Brutus* alive, but I had rather ob-  
 ‘ tain such Friends than Enemies. ’

Having so said, he embraced *Lucilius*,  
 and then committed him to one of his  
 Familiars, and afterwards found him,  
 upon all Occasions, as firm and faith-  
 ful to himself, as he had been to  
*Brutus*.

No less Remarkable is the Story of  
*Titus Volumnius*, a Gentleman of *Rome*,  
 who was the Friend of *Marcus Lucul-*  
*lus*, who was slain by the Command of  
*Marcus Antonius*, for that he had fol-  
 lowed the Party of *Brutus* and *Cassius*;  
 who, though he had sufficient Time  
 to provide for himself by Flight, yet  
 he remained by the Body of his dear  
 deceased Friend, and lamented him  
 with such Abundance of Tears and  
 Sighs,

Sighs, that particular Notice was taken of him by the Officers ; they therefore dragged him to *Antonius*, into whose Sight and Presence he was no sooner come ; ‘ But Command me, ‘ Sir, said he, to be forthwith carried ‘ to the Body of *Lucullus*, and to be ‘ there slain ; for I ought not to survive him, since I was the only Person who perswaded him to take that ‘ unfortunate side.’ He easily prevailed with *Antonius* to grant his Request ; he was therefore led to the Place he desired ; where, when he came, he kissed the right Hand of *Lucullus*, took up his Head that was cut off, and put into his Bosom, and then stretched out his own Neck, to receive the Blow of the Execution.

*Alexander* the Great was a true Lover of *Ephestion*, that in his Life-time he had him always near him ; made him acquainted with the nearest and weightiest of his Secrets, and when he was Dead, bewailed him with



with inconfolable Tears: He hanged up *Glaucus* his Phyfician, for being abfent when he took that which haftned his End. In Token of heavy Mourning, he caufed the Battlements of the City Walls to be pulled down, and the Manes of Mules and Horfes to be cut off; he beftowed ten thoufand Talents upon his Funeral, and that he might not want Attendants to wait upon him in the other World, he caufed fome Thoufands of Men to be Slain, even the whole *Cufjean* Nation at once.

*Pelopidas* and *Epaminondas* were fingularly noted, and commended for the perfect Love and Friendship that was ever inviolably kept betwixt them, to the Day of their Deaths. They went both together to *Mammea*, in Affiftance of the *Lacedemonians* then in League with the *Thebans*; their Place of Battle fell near together, for they were appointed to oppofe the *Arcadians*, and to Fight on Foot; it fell out that the *Spartan* Wing, wherein they

they were, was forced to retreat, and some fled outright; but those two gallant young Spirits were resolved to prefer Death before flight, and so standing close together, with great Courage, they sustained the many Enemies that came upon them, 'till such time as *Pelopidas* having received seven dangerous Wounds, fell upon an Heap of dead Bodies: Here it was that the brave *Epaminondas* (tho' he thought he was slain) stepped before him, defended his Body and Armour with invincible Courage and Resolution: At last he was thrust through the Breast with a Pike, and receiving a deep Wound with a Sword on his Arm, he was ready to sink, when *Agessipolis*, King of *Sparta*, came in with the other Wing, and saved the Lives of these incomparable Friends.

In the Time of the Proscription of the Triumvirate at *Rome*, there was threatned a grievous Punishment to any Person that should conceal, or any way assist, one that was proscribed;

R

on

on the other Side, great Rewards promised the Discoverers of them. *Marcus Varro* the Philosopher, was in the List of the Proscribed; at which Time *Calenus* his dear Friend concealed him sometime in his House; and though *Antonius* came often thither to Walk, yet was he never affrighted or changed his Mind, though he saw Men punished or rewarded according to the Edicts set forth.

At the same Time, says *Seneca*, a Party coming to search for a Person of Quality that was proscribed, a Servant put on his Master's Cloaths, and delivered himself up to the Soldiers, as the Master of the House; he was taken into Custody, and put to Death, without discovering the Mistake: What could be more Glorious than for a Servant to die for his Master, In that Age too, when there were not many Servants that would not betray their Masters? So generous a Tenderness, in a publick Cruelty; so invincible a Faith, in a general Corruption; What could be  
more



more Glorious, I say, than so exalted a Virtue, as rather to chuse Death for the Reward of his Fidelity, than the greatest Advantages he might otherwise have had for the Violation of it?

Great was the Confidence which *Marcus Ulpius Trajanus* the Emperor had in his Friend *Surra*: It was told him one Morning, that *Surra* had conspired against him; he, in the Evening of the same Day, uninvited, went to his House, attended only by two Persons; he stayed and Supped with him; would needs be Trimmed by his Barber; consulted his Physician, about a Disease in his Eyes, and caused him to look upon them. That Night he was again told of the Conspiracy; he smiling, said, 'He had that Day made Trial of the Matter, and that if *Surra* had any evil Design, he had put himself into his Power:' So that remaining without Suspicion of his Friendship, not long after, he made him Tribune; and the Custom being

to deliver a naked Sword to the Tribune, he gave him one, saying, *I give you this to Defend me, if I rule well, if otherwise, to kill me.*

The Story also of *Theseus* and *Pirithous*, whom no Dangers could separate from each other's Embraces, is very surprizing : But the Narrative which *Virgil* relates, concerning the reciprocal Affection of *Nisus* and *Euryalus*, is not to be read, without the profoundest Admiration. The *Trojans* being reduced to the last Extremities, sent this Pair of Friends to recall *Æneas* ; they had not proceeded far in their Journey, before they were surprized by a considerable Number of the Enemies Horse ; *Volscens*, having taken *Euryalus* Prisoner, resolves to revenge upon him the Death of *Sulmo* and *Tagus*, who were slain by *Nisus* : *Nisus*, seeing his other Self in such critical Circumstances, bravely took the whole Guilt upon himself, and chearfully would have fallen a Sacrifice in his stead. The Poet represents him as speak-

speaking to the *Rutulians* in the following Words.

*Me, Me : adsum qui feci ; in me convertite Ferrum,  
O Rutuli, mea Fraus omnis : nihil iste  
nec ausus,  
Nec potuit : Cælum hoc et conscia sidera  
Testor.  
Tantum infelicem nimium dilexit Amicum.*

*Ænead. IX.*

Me, me, he cried, turn all your Swords  
alone  
On me, the Fact confessed, the Fault  
my own.  
He neither could, nor durst, the guilt-  
less Youth ;  
Ye Moon and Stars, bear Witness to  
the Truth !  
His only Crime ( if Friendship can  
offend )  
Is too much Love, to his unhappy  
Friend.

*Dryden.*

Several



Several other Examples of mutual Love and Friendship, might be collected from the Poets, Statesmen, and Others; but these already taken Notice of, are sufficient to my present Purpose: And if we examine the Writings of the Philosophers, we shall meet with Instances of true Friendship. I have in the former Part of this Discourse, had Occasion to mention the reciprocal Affection of *Plutarch* and his Brother *Timon*, which is related by *Plutarch* himself: And *Cicero* in his Offices, gives us a remarkable Account of *Damon* and *Pithias*. These two famous *Pythagorens* had such a Love and Regard each for the other, that when *Dionysius* had sentenced one of them to Death; and the Person under Condemnation, only desired a Reprieve for a few Days, that he might have Time to settle his Affairs, the other became Surety, Body for Body, for his Appearance: Was not this Undertaking an admirable and convincing Proof of the Strength as well as Sincerity

rity of his Love? It is observable, however, that tho' the Prisoner was admitted to go out of Jail, about the Business above-mentioned, he returned at the Day appointed; and the Tyrant himself was so charmed with the Generosity and Justice of this noble Pair, that he not only granted a Pardon to him that was condemned, but intreated them to receive him as a third Person in the Society of so admirable a Friendship.

*Ovid*, who was by the Order of *Augustus* sent into Banishment, and in his Exile, as he tells us, *Tristium*, Lib. I. endured as many Misfortunes, as there are Stars in the Firmament; who complains of the base Usage of several of his old Friends, that deserted him in Extremity; yet, even he not only acknowledges with Gratitude the Loyalty and Faithfulness of his Wife, whom he compares to *Penelope*, and other Females celebrated for true conjugal Love; but likewise the inviolable Constancy of some of his own Sex,  
who

who continued their Friendship for him notwithstanding his distressed Circumstances.

But of all Examples, I think no former Histories of *Grecians* or *Romans*, can afford such another of faithful and constant Friendship, as that betwix'd *Barbadicus* and *Tarrisanus*, two Gentlemen of *Venice*, fully and lively expressed in this Inscription, as (saith my Author) I find it printed at *Venice*, and allowed by Authority, *Anno* 1627.

Nicholai Barbadici et Marci  
Tarrisani Philophilia.

*Regina Adriæ, Orbis Miraculum, intemerata Virgo, propria Virtute gravida tandem peperit, et quidnam Miraculum Seipsa majus.*

*Monstra Vitio carentia.*

*Barbadicum et Tarrisanum Gemellos, quorum duo Corpora unanimat Anima, Pylades et Orestes transeant inter Fabulas, et quicquid Græcia mendax audet in Historia. Commorientes Deliria sunt Poeta-*



*Poetarum Somniantium, at isti unanimes digni quos operi intentus suo Deus respiciat. Magna ingeniorum Disparitas.*

*Major Geniorum Paritas.*

*Non Major unus, nec melior alter ijdem et non ijdem, ipsi nec ipsi sunt, peruntem Barbadicum servat Tarrifanus, perditum Tarrifanum redimit Barbadicus.*

*Auri hic Sanguinis ille prodigus.*

*De uno Tarrifano sollicitus Barbadicus, Conjugis Liberorum, Nepotum postponit Curam, uni Barbadico ut placeat Tarrifanus, Veneri, Aleæq; (Delicijs suis) valedicit; Vitam dedit huic ille, Animam hic illi; utrique debetur Cælum. Philomachiam istam vidit Adria, stupet Orbis, admirabitur Posteritas.*

*Cum duo certarent Victor uterq; fuit.*

This Example was held so strange, that first, *Giacomo S. Caglia*, One of the principal Citizens in *Venice*, published a Narration thereof in *Italian*,

Anno 1627. And since, *Alexander de Gattis* a Churchman of that City, hath, out of *Italian*, translated it into *Latin*, and printed it in the Year following in *Venice*. The Historical Argument of *De Gattis* take thus : — ‘ *Nicholaus Barbadicus*, and *M. Trivisanus*, ‘ two Patricians of *Venice*, of great ‘ Reputation in Respect of their own ‘ Virtues, the Splendor of their Families, and the Dignities and Offices ‘ they had honourably born in the ‘ Common Wealth : These two illustrious Persons, from their Youth, had ‘ contracted a Friendship with each ‘ other, a Solid and most Entire One ‘ it was, carried on all along with the ‘ mutual Performance of good Offices : ‘ At last it fell out that *Trivisanus*, ‘ through extraordinary Domestick ‘ Expences, Charges in Journeys, Indulgence of such Pleasures as are ‘ common with the more generous ‘ Sort of Youth, and also by Reason ‘ of some Losses he had sustained at ‘ Dice, and other Casualties of Hu-  
‘ man

‘ man Life, he was reduced to a Con-  
 ‘ dition most unworthy of his Birth  
 ‘ and Blood. His Debts being grown  
 ‘ greater than his Fortunes, he was  
 ‘ deserted (even by his own Brethren)  
 ‘ when he was received into the  
 ‘ House of his only Friend *Barbadicus*,  
 ‘ a Noble and very rich Person: He  
 ‘ had before lent him four Thou-  
 ‘ sand Ducats *gratis*, which Debt he  
 ‘ forgave him as soon as he entred his  
 ‘ House; he also paid for him two  
 ‘ Thousand more, which he had con-  
 ‘ tracted with others; and after this,  
 ‘ by an extraordinary and irrecover-  
 ‘ able Act of his own, he made him  
 ‘ Overseer and Administrator of all  
 ‘ his Goods moveable and immoveable,  
 ‘ in such Manner that he might dis-  
 ‘ pose of them at his Pleasure. Nor  
 ‘ was *Barbadicus* satisfied with this,  
 ‘ but that he might provide for the  
 ‘ Profit of his Friend in Case he should  
 ‘ die, he leaves it in his Will, that  
 ‘ (though he had a Wife and Brother)  
 ‘ yet, *Trivisanus* should be his Sole  
 S 2                      ‘ Executor,



‘ Executor, that he should have Sole  
 ‘ Power of disposing his Daughters in  
 ‘ Marriage : Nor should at any time  
 ‘ be compelled to render an Account  
 ‘ of his Trust, or of any Thing per-  
 ‘ taining to that Estate. He also be-  
 ‘ queathed him a Legacy large as his  
 ‘ Estate would permit, without ap-  
 ‘ parent Prejudice to the Fortunes of  
 ‘ his Children.

‘ *Barbadicus* was moved to do all  
 ‘ this, for that he perceived *Trivisa-*  
 ‘ *nus*, as soon as he had entred his  
 ‘ House, (by a Singular Modesty of  
 ‘ Mind) of a Prodigal of his own E-  
 ‘ state, become sparing of anothers,  
 ‘ and from that Moment had left off  
 ‘ all Gaming and other such Plea-  
 ‘ sures of Youth ; he had also beta-  
 ‘ ken himself to the Company and  
 ‘ Converse of learned and wise Men,  
 ‘ and by addicting himself to the Pe-  
 ‘ rusal and Study of the best Authors,  
 ‘ had shewed him that he would an-  
 ‘ swer his Liberality with Sincerity,  
 ‘ Uprightness, and unblameable Fi-  
 ‘ delity ;

' delity ; which Fidelity, *Barbadicus*  
 ' had often before, and also since this  
 ' Liberality of his, experienced in  
 ' him, his beloved and most constant  
 ' Friend, when he alone defended the  
 ' Life and Honour of *Barbadicus*, in  
 ' his greatest Streights and worst  
 ' Dangers, as well open as conceal-  
 ' ed ; so that he openly professes to  
 ' owe the Safety of them both to  
 ' *Trivisanus*. The whole City knows  
 ' how he supported the Innocency of  
 ' his Friend in the false and devilish  
 ' Calumnies that were raised upon  
 ' him, and would not desert him, in  
 ' the worst of his Fortunes, tho' he  
 ' was slandered for taking his Part.  
 ' While he did this, he not only in-  
 ' terrupted the Course of his Prefer-  
 ' ments to the chiefest Places of Ho-  
 ' nour in his Country, unto which, (to  
 ' the Amazement of all Men) he was  
 ' in a most hopeful Way : But he also  
 ' forfeited and lost those Opportuni-  
 ' ties. It is also well known to all  
 ' Men, that he contracted great and  
 ' dange-

' dangerous Enmities (with some that  
 ' had aforetime been his Companions)  
 ' upon the sole Score of this Friend  
 ' of his. He despised all that Intrin-  
 ' sick Honour which depends upon the  
 ' Opinion of the Brutish Multitude,  
 ' and at the last, also exposed his own  
 ' Life to frequent and manifest Ha-  
 ' zards, as also he would yet do on  
 ' any such Occasion as should require  
 ' it : And whereas *Trivisanus* hath  
 ' lived many Years, and is yet alive,  
 ' through this incomperable Expresssion  
 ' of a grateful Mind in *Barbadicus*, he  
 ' lives with great Splendor, and in  
 ' great Authority. He is merciful to  
 ' the Afflicted, courteous to his Friends,  
 ' and is, especially, a most worthy  
 ' Patron of all those that are Virtuous.  
 ' He is honourably esteemed by the  
 ' Daughters of his Friend in such Man-  
 ' ner, as if he were their own Father ;  
 ' he is also chearfully received by his  
 ' Wife, and truly honoured by Her,  
 ' as her Brother, as well because she  
 ' is not ignorant of his Merits in Re-  
 ' spect



‘ spect of her Husband, as also for his  
 ‘ excellent Temper, and such other  
 ‘ uncommon Qualities as render him  
 ‘ worthy the Love and Admiration of  
 ‘ all Men. ’

What has been said, I presume, doth fully shew, that Intimate Friendship is possible. It must be confessed, that few Instances of this Sort are recorded in History, in Comparison of the many Examples of Treachery and Dissimulation which every where occur in those Writings : But then it must be considered, that publick Characters, such as great Warriors or eminent Politicians, are chiefly taken Notice of in Historical Accounts, and the Behaviour of private Persons is not thought of importance enough to be honourably transmitted down to Posterity, among whom, if any where, mutual Love is to be found.

True Friendship affects Obscurity, and, like a Subterraneous Current, is not exposed to the View of every vulgar Eye. The Streams, indeed,  
 that

that flow from this hidden Fountain of intimate Love, may be observed ; but itself is lodged in the Bosom. Those, that are possessed of this Treasure, do not covet the Praise of the Populace, which the Ambitious Man too greedily grasps after, but finds its Privacy to be an additional Circumstance to its Value. As true Piety centers in the Heart, so Friendship in the Breast : And therefore, no wonder, if Examples of this kind are not so generally known.

The Mention whereof puts me in Mind to introduce some Instances of intimate Friends in our own Country : A Country ever famous for such noble and Heroick Spirits, whose Friendship deserves a Pen to deliver them to Posterity equal to any already mentioned : It is Grief to me that the glorious Actions of our Countrymen should die and be forgotten, for want of being transmitted by abler Hands : And this shews how much we ought to encourage and reward Men of Learning ; that the great Actions of our Coun-

Countrymen may flourish in after Ages; and their Laurel be an ever Green : We can bring abundant Proof, that as great and good Souls have inhabited this our Island, as well as *Greece* and *Rome* : That the Friendship of those Days, so much, and so deservedly admired, has shined as bright in Ours : But should I produce all the Examples of this Kind, out of our best Histories, I must transcribe several Pages in Folio.

Much should I injure one in particular, (whose Name I must conceal under that of *Amicus*) endeared to me by the strictest Rules of Friendship, much esteemed from frequent Trials of his Integrity ; if I did not here mention the Friendship which *Amicus* has always born, and still bears to me : Neither should I act the human, faithful, or just Part; did not I endeavour to fix in the Minds of others that Character and Opinion, which is entirely rooted in my own, and which I did not rashly take up upon slight Conjectures,

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but



but from an intimate Acquaintance and long Experience.

This Recommendation would be too Invidious, and more uneasy to him than any one besides ; should I say that he never did an ungenerous Action, never once deviated from the Rules of Friendship : Should I positively assert that he merits the highest Praise, I should in that, utter my own Opinion ; and, if that I am not unwillingly deceived by too great a Fondness of Friendship, the Sentiments of all that have the Happiness of his Friendship and Acquaintance.

But though intimate Friendship avoid Pomp and Show, and it is therefore a great Rarity to discover a true Friend ; it will not hence follow, that there are none at all, who answer this Character: Several Instances have been produced to confirm the Truth of this Matter of Fact. Now, what has been, may be ; and I cannot see, why we may not as justly assert, that there are, now, no Persons of Sense, Good-Nature,

ture, and Virtue in the World, as that there are no true Friends ; since they who are possessed of those excellent Qualities, will, of Course, attract the Esteem and Love of one another. No considerate Man, I believe, will deny, that there are living Proofs of undissembled Conjugal Love ; and why Persons of the same Sex should not be as capable of carrying on the strictest Friendship, is, in my Opinion, an unaccountable Mystery ; because no Wife is more equal to the Discharge of the delicate Office of an intimate Companion or Bosom Confident to her Husband, than one Man is to perform it to another.

In Answer to the Objection proposed, I add farther. *Secondly*: That since it is not impossible to find a faithful Friend, admitting it to be very difficult to make such a Discovery, it cannot be thence fairly concluded, that it is foolish and unreasonable to make the most industrious Search after so precious a Jewel as that of an intimate

Companion, or to accept of the Service of one, in all Respects, qualified for this important Engagement, when he comes in our Way. I own that the utmost Caution is needful in this Affair, and that we should never place a particular Confidence in any Man, until we be, first, fully satisfied that he hath both Capacity and Inclination to perform what we expect from him ; for Rashness in acting is always an Argument of Indiscretion, and in the present Case, as well as others, may prove of dangerous Consequence : But, after all, is the Difficulty of finding a true Friend a valid Reason that we should never set about this Enquiry.

No wise Man will dispute its being difficult to meet with a prudent and agreeable Wife, and that it requires great Judgment and Deliberation to make a proper Choice : But will he, from this Consideration, argue, that it is foolish to marry at all, since Matrimony is a Divine Institution, and, if engaged in with Discretion, produceth



ceth the best Effects, not only to the Parties immediately concerned, but Society in general. A Merchant may turn Bankrupt, and a Man, in the Pursuit of any other Business, may miscarry : But will it thence follow, that they must do nothing in Life, for the Support of themselves and their Families, but consume their Days in a stupid Indolence ? Who does not observe the Fallacies of this kind of Reasoning ? And were it allowed to take Place in Religion, it would, at once, over-turn it. The Duties of Religion and Virtue are attended with Difficulties, and the Performance of them requires the greatest Resolution and Diligence : But is it, therefore, reasonable to decline Obedience to the Commands of the Supreme Being, on which our Happiness, Here and Hereafter, have an inseparable and necessary Dependance.

These Considerations, I have mentioned, sufficiently demonstrate, that the Difficulty of attaining a Thing is  
not

not an Argument against Labour and Application in the Pursuit after it : And, by Parity of Reason, the Difficulty of finding a true Friend is not a solid Argument, why we should neglect to make the strictest Search after such an inestimable Jewel. In other Cases, the Rarity of a Thing enhances its Value ; and we are naturally desirous of Things that are uncommon. Gold does not lie upon the Surface of the Earth, but must be dug out of the Ore with Fatigue and Pains, if ever it be acquired ; and no other Objects, that are valuable, are to be obtained, without proportionable Diligence. If a Design be honourable itself, the Difficulties attending the Execution of it, should be rather an additional Motive to animate our Ambition, than Discourage us from the Attempt ; and if we are so happy as to discover a true Friend, the beneficial Advantages that follow upon intimate Friendship, will abundantly recompense our utmost Pains in the Enquiry.

But

But let us suppose the worst that can happen, in the Case before us, that a wise and good-natur'd Man, notwithstanding all his Caution, is deceived in his Choice ; that his own familiar Companion, in whom he trusted, should lift up his Heel against him, which was the Misfortune of King *David* himself ; that his Love should turn into a downright Aversion ; even this Disappointment is not, perhaps, so dangerous and insupportable, as it is imagined. It is no Reflection upon a Man of the best Sense, that he is sometimes mistaken in his Judgment, no more than it is inexcusable in a good Man, to err in his charitable Opinion of others. This unexpected Treachery, from him whom he looked upon as his other Self, will, no doubt, surprize him, to a Degree of Astonishment ; and he will be, thereby, roused, to defend himself against the malicious Effects of his Enemy's Fury : But, as he is conscious of his own Sincerity, and that he has given no just Occasion  
for



for this ungenerous Usage, he will be able still to preserve that inward Tranquility which has never hitherto deserted him, for his Innocence will supply the Place of his deceitful Companion, and afford him no small Comfort and Satisfaction: If the Traitor should uncase him to the View of the World, and scandalously devulge his Bosom-Secrets, so that they become the Subject of common Fame, which is the very worst he can do; even this Event is far from being intolreable to one of his Temper and Disposition.

The only Secrets, which a wise and virtuous Person can be supposed to communicate, even unto a Bosom Friend, are either some little Follies and Over-sights in his Life, or the true State of his Circumstances in the World: But the Publication of neither of those, prejudicial, as is supposed: As to his Indiscretions, they will be charitably overlooked by the prudent Part of Mankind, who have a just Sense of their own, and the Reflections  
of

of the censorious Multitude are beneath the Notice of a Man of Sense. As to the Discovery of the true State of his Circumstances in the World, if they be involved and embarrassed, it may be dangerous, as it affects his Credit and Reputation ; and may expose him to the Severity of base and designing Wretches, who delight in the Misery of Unhappy Men ; yet, even in this Crisis, all Persons of real Worth will not only detest the Treachery of the Publisher, but exert their utmost Power and Interest to preserve him, that is thus abused, from Ruin.

Hence it appears, that the Disadvantages of Falshood in a Friend, are far from being intolerable, tho' they be, indeed, very great Misfortunes : But if we balance this Loss with the vast Gain that is the necessary Consequence of true Friendship, allowing them to be equally probable ; the former is lost in the Comparison, and the Scale will be preponderate on the

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Side

Side of the latter. The genuine Effects of undissembled mutual Love I have proved already, to be highly Beneficial, as this amicable Engagement exceedingly promotes the Pleasure and Profit of the Parties concerned, by affording them Tranquility of Mind, improving their Knowledge and Virtue, and likewise advancing their Temporal Interest. Now what Proportion do the Inconveniences of a Disappointment, in the Choice of an unfaithful Companion, bear unto these mighty and numerous Advantages that attend upon true Friendship.

Besides, it ought to be considered, on this Occasion, that upon a strict and accurate Enquiry, it is much more probable that we shall meet with a true Friend, than that we shall be disappointed. A judicious Person, such as I have already described; as he has an Insight into human Nature, so if he makes Use of this Knowledge in trying the Temper and Capacity of a Man, before he contract an Intimacy  
with



with him, it is a thousand to one that he will not Miscarry: It is possible, indeed, he may, notwithstanding his Judgment and Application, be deceived in his Choice, but it is very improbable that he will; for his Observation and Experience assist him in forming just Sentiments of the real Disposition of another; and, having Wisdom for his Guide, he is enabled to judge, whether he be qualified to discharge the various Offices of intimate Friendship or not. Since then the Discovery of a faithful Friend, is not only possible, but probable too; and that the Advantages of mutual Love are so vast and numerous; common Prudence will direct us to labour with all our Might, in search of such an invaluable Treasure.

The Danger of a Disappointment, in this Case, is no sufficient Reason to discourage the most vigorous Pursuit after so desirable an Object as a true Friend. The only Use a wise Man should make of this Consideration

tion is, to be more careful and cautious in his Proceedings this Way ; For is there any Thing in Life, however Valuable, in the Pursuit of which our best Endeavours may not prove abortive and ineffectual ? Riches are generally courted by Mankind, and the most prudent leave no honest Measures unattempted, to advance their Fortune in the World : And yet how many are disappointed in their Expectations, tho' they have employed the best Means for attaining this End ? And when they have so far succeeded, as to enjoy a plentiful Share of Worldly Wealth, yet are not Riches liable to be lost by a thousand unforeseen Chances and Accidents ? Honour, that is a fading Flower, capable of being blasted by the same Wing that first created it, is the very Center of the Desires and Hopes of the Ambitious ; and they think no Designs or Undertakings too difficult or dangerous, if they can, at length, gain popular Applause : Nay ! Learning, Wisdom,  
and

and the most excellent Qualities are not so much the Property of any Man as that he may not be deprived of them. Why then should we expect to hold a Bosom Companion by a more certain Tenure, than we do our Lands or any other Possessions. From the Whole, I hope it may be fairly concluded, that it is far from being Foolish and Unreasonable to make Choise of an intimate Friend; and that the Difficulties attending this mutual Engagement, ought, by no Means, to discourage us from setting about it.

*Object. 2.* It hath been farther Objected against intimate Friendship, ' That it contradicts Self-Love, which ' is or ought to be the Measure of our ' Love to others. ' It must be owned that Self-Love is a natural Principle, and hath a very powerful Influence over human Actions; but then it is certain, that even this Principle may have a wrong Bias, and become Vicious, when it is not under the Direction  
of



of Reason. Every Man is a Member of Society ; and as such, is obliged to consult the common Good, as well as his own private Interest.

Nothing gives me more Offence than when I hear Persons, either in a select or mixed Company, express themselves as unconcerned and indifferent at every Thing which relates to the publick Good, while at the same Time they even deny themselves the common Comforts and Refreshments of Life to advance their own private Fortunes. It is, indeed, every Man's Duty, to have a Regard to, and promote the Interest and Advantage of himself and Family ; but when he is so far carried away with the Thoughts of making himself or them Great and Rich, as to have no manner of Regard to the Happiness of his Country in general, he deserves unpitied, to meet with, and sink under Misfortunes, in his particular Circumstances.

If we turn over the History of those Nations who have made any considerable

considerable Figure in the World, we shall find it was their constant Practice, and first Care, so to season the Minds of all from their Infancy, that no Affection was so rooted in them, as an ardent Love to their Country, and a Resolution to die for it, or with it. It was this and the Desire of that Praise, which is the Reward of Virtue, that raised the *Romans* above the rest of Mankind ; and wherever the same Passion is diligently Cultivated, and generously Rewarded, there is no Question to be made, but it will produce the same happy Effects.

It is, indeed, a glorious Prospect to see this Passion so firmly rooted in a Man, that no Chances or Vicissitudes of Life, no Relation or Endearments, can be able to byass him, in Favour of an Action which is repugnant to the Honour and Interest of his Country ; but it is still more surprizingly delightful, to see those who formed by Nature only for Softness and Delight, so actuated by it, that they can patiently submit to any  
Diffi-

Difficulties and Hardships ; and not only chearfully part with those who stand in the nearest Relation to them, for the Publick Good ; but also themselves concur in the Execution of Justice upon their own Children, if they become Traitors to it. \* There is nothing that the Virtue of former Ages has shined brighter in, than their Concern for the Publick Good : Nothing that their Philosophers, their Orators, and their Poets, have more strained their Wits to recommend ; and yet their Heroes have out-done the most elevated Ideas that were given them.

The *Spartans*, when *Xerxes* was ready to invade their Country with a numerous Army, sent Messengers to enquire into the Event of the War, who returned with an Answer from the Priestess of *Apollo*, That either a King descended from *Hercules* must die, or *Lacedæmon* would be entirely destroyed. *Leonidas* immediately offered to Sacrifice his Life, for the  
Safety

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\* *Sacy* 84.



Safety of *Lacedæmon*, and marching to *Thermophylæ*, posted himself of that important Pass, with 300 of his Countrymen : Who (as *Diadorus Siculus* relates the Story) having now rejected all Thoughts of Safety, preferring Glory to Life, unanimously called on their General to lead them against the *Persians*, before they could be apprized, that their Friends had passed round the Mountains : *Leonidas* embraced the Occasion, which the ready Zeal of his Soldiers afforded, and commanded them forthwith to Dine, as Men who were to Sup in Elisium. Himself, in Consequence of this Command, took a Repast, as the Means to furnish Strength for a long Continuance, and to give Perseverance in Danger. After a short Refreshment, the *Grecians* were now prepared, and received Orders to assail the Enemies Camp, to put all they met to the Sword, to force a Passage to the Royal Pavilion : When formed into one compact Body, with *Leonidas* at the Head, they marched against the

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*Persians,*

*Persians*, and entered their Camp at the Dead of Night. The *Barbarians* wholly unprepared, and blindly Conjecturing, that their Friends were defeated, themselves attacked by the united Power of *Greece*, hurried together from their Tents, with the utmost Disorder and Consternation. Many were slain by *Leonidas* and his Party, but much greater Multitudes by their own Troops, to whom, in the midst of this blind Confusion, they were not distinguishable from Enemies; for as Night took away the Power of discerning truly, and the Tumult was spread universally over the Camp, prodigious Slaughter must naturally ensue. The want of Command, of a Watch-Word, and of Confidence in themselves, reduced the *Persians* to such a State of Confusion that they destroyed each other without Distinction. Had *Xerxes* continued in the Royal Pavilion, the *Grecians*, without Difficulty, might have brought the War to a speedy Conclusion by his Death; but he, at the beginning

ginning of the Tumult, betook himself to Flight, with the utmost Precipitation; when the *Grecians*, rushing into the Tent, put to the Sword, most of those who were left behind: Then, while Night lasted, they ranged thro' the whole Camp in diligent Search of the Tyrant. When Morning appear'd, the *Persians* perceiving the true State of Things, held the inconsiderable Number of their Enemies in Contempt; yet were so terrified at their Valour, that they avoided a near Engagement; but, enclosing the *Grecians* on every Side, showered the Darts and Arrows upon them at a Distance, and in the End, destroyed their whole Body. Such was the Period of their Lives, who under the Conduct of *Leonidas*, defended the Pass of *Thermophylæ*. Who can refrain from admiring the Virtue of these Men, who with one Consent, maintaining the Post allotted by their Country, chearfully renounced their Lives for the common Safety of *Greece*, and esteemed a glorious Death more



eligible than to live with Dishonour? Nor is the Consternation of the *Persians* incredible? Who amongst those *Barbarians* could have conjectured such an Event? Who could have expected that 500 Men would have dared to attack a Million? Wherefore shall not all Posterity from that Day reflect on the Virtue of these Men as the Object of Imitation, who, though the Loss of their Lives were the necessary Consequence of their Undertaking, were yet Unconquered in their Spirit; and among all the great Names delivered down to Remembrance, are the only Heroes who obtained Glory in their Fall, than others from the brightest Victories? With Justice may they be deemed the Preservers of the *Grecian* Liberty, even preferably to those, who were Conquerors in the Battles fought afterwards with *Xerxes*; for the Memory of their Valour, who fell at *Thermophylæ*, for ever dejected the *Barbarians*, while the *Greeks* were fired with Emulation to equal such a Pitch  
of

of Magnanimity. Upon the whole, the Fall of *Leonidas*, and his Companions, so meritorious to their Country, and so glorious to themselves, has obtained such an high Degree of Veneration and Applause from past Ages, that few among the ancient Compilers of History have been silent on this amazing Instance of Magnanimity and Zeal for Liberty, and many are the Epigrams and Inscriptions now extant, some on the whole Body, others on Particulars, who died at *Thermophylæ*, still preserving their Memory in every Nation conversant with Learning, and at this distance of Time, still rendering their Virtue the Object of Admiration and Praise.

*Codrus* of *Athens*, when he was ready to give Battle to the *Dorians*, enquired of the Oracle what Success he should have? Answer was made him, ‘if he  
 ‘perished, his Army would be Victorious.’ This (as might be expected from the Superstition of the Age) made his Enemies, out of Fear, and his Subjects,  
 out

out of Love, tender of his Life. But he, good King, tho' worth ten Thousand of his People, deceived them both; and getting into the Enemies Camp, picked a Quarrel with a common Soldier, by whose Hands he died. And by so generous a Fall, gave Rise to his own never-dying Fame, and the Greatness of his Country.

Nor is the Bravery of *Curtius* less to be admired, who when the City of *Rome* was cleft by an Earthquake, and the dismal Sight struck all the Inhabitants with Horror, the Oracle was consulted what could be done to avert the Calamity. The Answer (it seems) was this; -- 'That the Earth would not close, 'till there was found a *Roman* that had the Resolution to leap in.' *Curtius* no sooner hears the Thing, but he mounts his Horse, and upon a full Gallop throws himself into the Breach.

This is Proof enough; the Notions of Honour in those Days, run so high, as to admit no fond Passion a Competitor:



titor : Nay ! sometimes subdued even natural Affection, and prevailed with Men to tear asunder their own Flesh and Blood. So *Brutus* sentenced his own Sons to Death, for attempting to restore the *Tarquins* : Whether they were in the Right, I do not dispute ; but notwithstanding, he loved them entirely, and in them placed the Happiness and Support of his Family : He was inflexible to the Impressions of Nature, and deaf to the Intreaties of all the People who moved in their Favour ; and made them an Example, to keep others to his Interest, whom they might have seduced, if he had spared them.

We Read of some *Spartan* Women, who were likewise so inflamed with this Affection, that they refused to mourn for their Children and Husbands who died in Defence of their Country : Thus when the brave *Brasidas* was slain, some eminent Men went to comfort his Mother, upon the News of his Death, and telling her he was the  
most

most valiant Man in the City; she chearfully Answered, *That he was indeed a valiant Man, and did as he ought to do; but that thro' the Goodness of the Gods, many others were left as valiant as he.*

The Action also of the Mother of *Pausanias* the *Spartan* General, is so very Remarkable, that I fancy my Readers will not be displeased if I set down the Story something at large.

At the Sacking of *Byzantium*, it happened that several of the *Persian* Nobility were made Captives, and amongst the Rest, some of the Blood Royal; these, *Pausanias* dismissed privately, giving out that they had made their Escape; with them he dispatched *Gongylus* and *Erætrian* with Letters to the King his Enemy, which, according to *Thucidades*, contained these Words: -- ‘ *Pausanias*, the *Spartan* General, ‘ being informed that several who had ‘ the Honour to be related to your ‘ Majesty were made Prisoners at *Byzantium*, has sent them to you as ‘ a

‘ a Present, and withal, is Ambitious  
 ‘ of contracting an Alliance with you ;  
 ‘ if you approve of the Proposal, he  
 ‘ asks your Daughter in Marriage ;  
 ‘ upon which Concession he promises,  
 ‘ with your Assistance, not only to  
 ‘ introduce *Sparta*, but all *Greece* to  
 ‘ your Obedience. If you have any  
 ‘ Inclination to treat about these Mat-  
 ‘ ters, send me an approv’d Ambassador  
 ‘ with whom I may confer.’

The King, overjoyed at the Recove-  
 ry of so many noble Personages, im-  
 mediately dispatched Letters to him  
 by *Artabazus*, in which he applauds  
 his Design, and recommends him to  
 pursue it with the utmost Vigour ;  
 protesting, that on his Part, he would  
 deny him nothing. *Pausanias*, im-  
 mediately upon this, entered upon the  
 Business, and soon after fell under the  
 Displeasure of the *Lacædemonians*, who  
 recalled him, and attainted him of  
 High-Treason, but the Evidence not  
 touching his Life, he was only fined a  
 pecuniary Mulct, and dismissed the  
 Y Service.



Service. In this Juncture, *Pausanias* dispatched *Argilius* (a Youth whom he had debauched in the *Greecian* Manner) with Letters to *Artabazus* : The Boy took a fancy that there was something contained in them, which immediately concerned himself, because he had observed that none who were employed on such Errands had ever returned back : Upon this, he broke open the Seal, and found, that upon his delivering the Letters, his Lips were to have been Sealed with Death. These Letters contained many Particulars of the Measures that were concerted between *Pausanias* and the King ; all which he communicated to the *Ephori*, and then fled for Sanctuary, to a Temple Sacred to *Neptune* at *Tænaris*, which the *Greecians* held inviolable : Near the Alter of which, there was a Place under Ground, where one might be concealed and hear what passed at it : Here several of the *Ephori* posted themselves, that they might be Ear Witnesses of what passed between

Pau-

*Pausanias* and *Argilius*. As soon as *Pausanias* heard that his Messenger had taken Sanctuary, he came to the Place himself, in much Disorder, and finding him on his Knees before the Altar, enquired into the Occasion of his unexpected Return. Upon this, *Argilius* laid open what he had discovered by his Letters, which added to the Concern of *Pausanias*, who now began to entreat him not to ruin or betray one that had formerly deserved better of him, promising him an ample Reward if he would stand his Friend on this Occasion, and extricate him from the Danger he was involved in. The *Ephori* unseen, having heard all, designed to have seized him upon his Entrance into the City, but one of them who was willing he should escape, discovered to him, by his Looks, that he was beset; this gave him an Opportunity to outstrip his Pursuers, and escape to the Temple *Calciæcus*. The *Ephori*, that they might be sure of him here, blocked up the Entrance, and

funk the Roof upon his Head, that they might dispatch him at once. His Mother was then Living, and though very much advanced in Years; yet, when she was convinced of her Sons base Treachery, she was the very first that lent her Hand to the blocking up of the Temple.

Thus we see how far a true Affection for one's Country will carry a Person, that it will even make a Mother join in the Execution of Vengeance upon her own Son, when convinced of his being a Traitor to it. And since I am upon the Subject of Female Resolution and Virtue, I cannot forbear mentioning her most Sacred Majesty *Wilhelmina Dorothea Carolina*, late Queen Consort of *Great-Britain, &c.* A Queen, whose good Sense and noble Passion for all that was Good, made her an Honour to her Sex, and a Credit to our Country! \* A Queen, in whose Person every Thing that challenges Respect, did at the same time command

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\* See Baron de *Polintz*'s Character of this great Princess.



mand Affection! Her Prefence was Majestick, but accompanied with Modesty and good Nature: Her Behaviour was the most Courteous that could be; and her Wit, which was both Solid and Sparkling, was adorned with a thousand fine Accomplishments: She always looked upon all the trifling Amusements of her Sex with Disdain, and particularly, never affected Ornament in Dress.

The Reading of choice Authors was always one of her greatest Pleasures; and it may be justly said, her Majesty was one of the most learned Princesses in *Europe*. Having lost the Margrave of *Branderburg Anspach* her Father, when she was very Young, and her Mother the Princess of *Eysenach* marrying again to *John George IV.* Elector of *Saxony*, she was left under the Guardianship of *Frederick* Elector of *Brandenburg*, afterwards King of *Prussia*; by which Means she spent her early Days at the Court of *Berlin*, where the Electress, who was Sister to the late

late King *George* the First, gave her a Tincture of her own Politeness, and inspired her with those sublime Sentiments, for which she was admired by all that approached her.

The young Princess of *Anspach* had at that Time, all the Charms of Nature; and the Fame of her Beauty attracted the Addresses of *Charles* III. King of *Spain*, our August Emperor, who offered her his Hand and his Crown. To bring about this Match, all imaginable Artifices were used to persuade her to change her Religion, but all to no Purpose; she rejected those offers; and such an uncommon Virtue was the chief Motive of the Elector of *Hanover* (the late King of *Great-Britain*) to chuse her for the Wife of the Electoral Prince, our present most gracious Sovereign; which occasioned such a Joy at that Time among all the Protestants, not only of the Empire, but of *Europe*; as nothing can equal but the Sorrow they felt since they first received the News that her precious Life was in Danger. Not

Not many Years after her Marriage to the Electoral Prince of *Brunswick Lunenburgh*, she saw ( but without any visible Emotion of Joy,) her Father-in-Law, and her Husband called to the Possession of one of the chief Thrones in the World. I was (says the Baron de *Polintz's*) then at *Hanover*, and will venture to assure you, that the whole Electoral Family heard this new Addition to their Greatness, with a Moderation that rendered them worthy of their Fortune; and the Princess in particular, demonstrated that she was thoroughly satisfied in her Mind, that she could be Happy without a Crown, and that both her Father-in-Law and her Husband, were already Kings in her Eye, because they so highly deserved that Title.

When she became Princess of *Wales*, she was so prudent to keep fair with both the Parties which then divided the Royal Family. The late King had a sincere Esteem for her, and she in Return, paid him very great Respect.  
And



And while she was Queen, her Majesty contributed all that was in her Power to make her Subjects Happy: The King always let her into a Share of Affairs, and left the Regency of the Kingdom to her in his Absence.

Having thus finished Baron *Polintz's* imperfect Character of this incomparable Princess, I shall only add, that her most excellent Majesty Died on *Sunday* the 20th of *November*, of a Rupture and Mortification of the Bowels (inexpressibly lamented) about Ten a Clock at Night, Aged 55 Years, 8 Months, and 13 Days. But to return from this Digression, which I could not very well avoid.

The Love of Mankind is implanted in our Nature, as well as the Love of Ourselves; and the Man that to serve himself, acts to the Prejudice of his Country, acts a base and dishonourable Part. It would be a poor Plea, for a Criminal at the Bar, to plead that he defrauded his Neighbour, out of a mercenary View, to gratify the Love he  
had

had for himself, which lays him under the highest Obligations to prefer his own Interest to that of others. Would not such an Excuse as this be thought by all considerate Men, to add Insolence to his Wickedness, and enhance the Malignity of his Crime? In short, Self-Love, if it be not restrained within proper Bounds, by Honour and Conscience, is of a very fatal Tendency to Society, by opening a Passage to all unfociable Virtues.

Besides, it is observable in the Case before us, that true Friendship is so far from opposing the genuine Dictates of Self-Love, that it directly promotes our own Interest. Reason teacheth us, that it is always our Duty to study the Benefit of others, when it does not interfere with our Advantage. Now, by obliging our other Self, who loves us as he doth himself, we oblige ourselves; for the Desires and Inclinations of particular Friends are all of a-piece, like different Streams that meet together in the same Channel. As Marri-

age makes two Persons one Flesh, Friendship makes them one Soul ; so that what pleaseth one is a Pleasure to both, and they have no separate Interests. To Love those that Love us, is no more than doing as we would be done by, which is an Instance of common Justice ; and therefore by choosing a bosom Friend, and acting up to this Character, we cannot be said to Act unreasonably.

He does not understand the Value of Wisdom and Friendship, that does not know a wise Friend, to be the noblest of Presents ! A Rarity ! Scarce to be found, not only in a Family, but in an Age, and no where more wanted than where there seems to be the greatest Store. The greater a Man is, the more need he has of him, and the more Difficulty there is of finding and of knowing him. Nor is it to be said, that I cannot requite such a Benefactor, because I am poor, and have it not : I can give good Counsel ; a Conversation wherein he may take both Delight and Profit.



Profit. Freedom of Discourse, without Flattery ; kind Attention, wherein he Deliberates ; and Faith inviolable, where he Trusts : I may bring him to a Love and Knowledge of Truth ; deliver him from the Errors of his Credulity, and teach him to distinguish betwixt Friends and Parasites.

*Objection 3d.* It hath been likewise objected against intimate Friendship, ' That it contracts our Love within ' two narrow Limits, by placing it on ' a single Object, and makes us regardless of the rest of Mankind ; so ' that to be an intimate Friend, is to ' be a bad Neighbour, and an Enemy ' to Society.' To this Objection it is easily replied, that the Matter of Fact which it supposeth to be True, is absolutely False. Can it be imagined that Men of Sense, Good-Nature and Virtue, who make Reason the Standard of all their Actions, should Love one another to such a Degree, as to be careless and unconcerned, with Respect to others. That native Generosity,

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fity,

sity, which diffuseth its kindly Influences over all they say or do, will never admit of such an Indifference.

It must be confessed, that the Love of an intimate Acquaintance is stronger and more vigorous than that of other Men; as the Heat of the Sun is more intense and violent, when its Rays are collected in a Burning-Glass, than when dispersed abroad; yet this glorious Body, though its Rays are contracted in a Point, does, notwithstanding, shine on other Places of the Earth; so, though a Man love his Bosom Friend with a peculiar Warmth of Affection, he loves, at the same Time, all that partake of his Nature.

Thus I have considered the most material Objections against intimate Friendship, that have occurred either in Books or Conversation, and flatter myself, that what has been said, is sufficient to confute them.

I have now finished what I designed in this Essay; having insisted upon the Nature and Effects of mutual

mutual and undissembled Love ; I shall therefore just mention a few Passages of three very eminent Ministers of the best of Churches, Dr. *Taylor*, Mr. *Collier*, and Dr. *Fiddes*, and then conclude this Discourse.

Hear what Bishop *Taylor* saith, and that exact and learned Prelate will tell you, ‘ That the Word Friend is of a  
 ‘ large Signification, and means all  
 ‘ Relations and Societies that is not an  
 ‘ Enemy ; but by Friendship may also  
 ‘ be meant, the greatest Love, and  
 ‘ the greatest Usefulness, and the most  
 ‘ open Communication, and the noblest  
 ‘ Sufferings, and the most exemplary  
 ‘ Faithfulness, and the severest  
 ‘ Truth, and the greatest Union of Minds  
 ‘ of which brave Men and Women are  
 ‘ capable ; but this is as well Charity  
 ‘ as Friendship, and is authorized to  
 ‘ extend to all Mankind ; and the  
 ‘ more we Love, the better we are ; and  
 ‘ the greater our Friendships are, the  
 ‘ dearer we are to God. Let them be  
 ‘ as dear, and let them be as perfect,  
 ‘ and



‘ and let them be as many as you can,  
 ‘ there is no Danger in it ; only where  
 ‘ the Restraint begins, there begins  
 ‘ our Imperfection. It is not ill that  
 ‘ you entertain brave Friendships and  
 ‘ worthy Societies, it were well if you  
 ‘ could love, and if you could bene-  
 ‘ fit all Mankind, for I conceive that  
 ‘ That is the Sum of all Friendship.  
 ‘ Friendships are nothing but Love  
 ‘ and Society mixed together, that is, a  
 ‘ conversing with them whom we Love;  
 ‘ but our Friendship may admit Vari-  
 ‘ ety, as does our Conversation. A  
 ‘ good Man will Love where he is Be-  
 ‘ loved, and that’s the first Tye of  
 ‘ Friendship: That was the Commen-  
 ‘ dation of the bravest Friendship in  
 ‘ *Theocritus*.’

They loved each other with a Love,  
 That did in all Things equal prove.

I like the *Gentiles* Litany well.

Let

Let God give Friends to me for my  
 Reward,  
 Who shall my Love with equal Love  
 Regard.

‘ For it is impossible this Nearness  
 ‘ of Friendship can be where there is  
 ‘ not mutual Love; but he only is fit  
 ‘ to be chosen for a Friend, who can  
 ‘ give me Counsel, or defend my  
 ‘ Cause, or guide me Right, or can,  
 ‘ or will when I need it, do me Good;  
 ‘ only this I add, into the Heaps of  
 ‘ doing Good, I will reckon loving me.  
 ‘ As to the Measures of Friendship,  
 ‘ they may be as great as you can ex-  
 ‘ press; beyond Death it cannot go,  
 ‘ to Death it may. *David* and *Jona-*  
 ‘ *than* loved at a strange Rate; but  
 ‘ here the Expressions were, *Jonathan*  
 ‘ watched for *David*’s Good, told him  
 ‘ of his Danger, and helped him to  
 ‘ Escape, took Part with *David*’s In-  
 ‘ nocence against his Father’s Malice  
 ‘ and Injustice; and beyond all this,  
 ‘ did it to his own Prejudice. Humi-  
 ‘ lity

' lity and Charity, are the two great-  
 ' est Graces in the World, and these  
 ' are the greatest Ingredients which  
 ' constitute Friendship, and express it;  
 ' but yet there is a Limit even to  
 ' Friendship, it must be as great as  
 ' our Friend fairly needs, in all Things  
 ' where we are not tyed up by a for-  
 ' mer Duty, to God, Ourselves, or  
 ' some pre-obliging Relative: But no  
 ' Friendship can excuse a Sin, the Du-  
 ' ty and Love to Parents must not  
 ' yeild to Religion, much less to any  
 ' new Friendship: Our Parents are to  
 ' be preferred before the Corban, and  
 ' are at no Hand to be laid aside, but  
 ' when they engage against God; nor  
 ' can it be reasonable or just, prudent  
 ' or lawful, for a Friend to be more  
 ' than Husband and Wife: For Marri-  
 ' age is the Queen of Friendships, in  
 ' which there is a Communication of  
 ' all that can be Communicated by  
 ' Friendship; and it being made Sa-  
 ' cred by Vows and Love, by Bodies  
 ' and Souls, by Interest and Custom,  
 ' by



‘ by common Fortunes and common  
 ‘ Counfels, it is the Principal in the  
 ‘ Kind of Friendship, and the Measure  
 ‘ of all the Rest ; a Man must leave  
 ‘ Father and Mother, and cleave to  
 ‘ his Wife ; that is, the dearest Thing  
 ‘ in Nature is not comparable to the  
 ‘ dearest Thing in Friendship : And I  
 ‘ think this is Argument sufficient to  
 ‘ prove Friendship to be the greatest  
 ‘ Bond in the World. But there is  
 ‘ not in the World a perfect Cause of  
 ‘ perfect Friendship. But what so-  
 ‘ ever can be spoken of Love, which  
 ‘ is God’s eldest Daughter, can be  
 ‘ said of Virtuous Friendship. ’

Friends are to Friends as lesser Gods,  
 while they  
 Honour and Service to each other  
 pay.

‘ And Friendship requires every  
 ‘ Thing that can be Honest and Pru-  
 ‘ dent, Useful and Necessary ; but I  
 ‘ would not in Bravery visit my Friend

‘ when he is Sick of a Plague, unless  
 ‘ I can do him Good, at least equal  
 ‘ to my Danger ; but I will procure  
 ‘ him Physicians, and Prayers, all the  
 ‘ Assistances that he can receive, and  
 ‘ all that he can desire, if they be in  
 ‘ my Power ; and when he is Dead, I  
 ‘ will not run into his Grave, and be  
 ‘ stifled with his Earth ; but I will  
 ‘ Mourn for him, and perform his  
 ‘ Will, and take Care of his Relatives,  
 ‘ and do for him as if he were Alive.  
 ‘ He that is a Friend after Death,  
 ‘ hopes not for a Recompence from his  
 ‘ Friend : Of such immortal abstract-  
 ‘ ed pure Friendships, indeed there  
 ‘ is no great Plenty ; the Dead and  
 ‘ the Absent have but few Friends,  
 ‘ but while my Friend lives, I may  
 ‘ please myself in his Society ; and in  
 ‘ this there is no Exception, unless the  
 ‘ Friendship be between Persons of a  
 ‘ different Sex ; for then not only the  
 ‘ Interest of their Religion, and the  
 ‘ Care of their Honour, but the Wor-  
 ‘ thiness of their Friendship requires  
 ‘ that

‘ that their Intercourse be prudent  
 ‘ and free from Suspicion and Re-  
 ‘ proach.’

‘ Never accuse your Friend, nor be-  
 ‘ lieve him that does ; if you do, you  
 ‘ have broken the Skin ; but he that  
 ‘ is angry with every little Fault,  
 ‘ breaks the Bones of Friendship. Do  
 ‘ not think you did contract Alliance  
 ‘ with an Angel, when you took  
 ‘ your Friend into your Bosom ; he may  
 ‘ be weak as well as you are, and you  
 ‘ may need Pardon as well as he : That  
 ‘ Man loves Flattery more than Friend-  
 ‘ ship, who would not only have his  
 ‘ Friend, but all the Contingencies of his  
 ‘ Friend to humour him : Give your  
 ‘ Friend Counsel wisely and charita-  
 ‘ bly, but leave him to his Liberty  
 ‘ whether he will follow you or not,  
 ‘ and be not angry if your Counsel be  
 ‘ rejected ; for Advice is no Umpire,  
 ‘ and he is not my Friend who will be  
 ‘ my Judge whether I will or not :  
 ‘ He that gives Advice to his Friend,  
 ‘ and exacts Obedience to it, does not



‘ the Kindness and Ingenuity of a  
 ‘ Friend, but the Office and Pertness  
 ‘ of a School-Master. Never comport  
 ‘ yourself so as that your Friend can  
 ‘ be afraid of you ; perfect Love casteth  
 ‘ out Fear : That Friendship is Ty-  
 ‘ ranny, where Equality is changed  
 ‘ into Empire, and Society into Obe-  
 ‘ dience. When you Admonish your  
 ‘ Friend, let it be without Bitterness ;  
 ‘ when you Chide him, let it be with-  
 ‘ out Reproach ; when you Praise him,  
 ‘ let it be with worthy Purposes, and  
 ‘ for just Causes, and in Friendly  
 ‘ Measures : After all this, treat your  
 ‘ Friend nobly ; love to be with him ;  
 ‘ do to him all the Worthinesses of  
 ‘ Love and of fair Endearment ; bear  
 ‘ with his Infirmities, ’till they ap-  
 ‘ proach towards being Criminal ; but  
 ‘ never dissemble with him, never des-  
 ‘ pise him, never leave him ; and the  
 ‘ Love of Friends must sometimes be  
 ‘ refreshed with material and low Ca-  
 ‘ resses, lest by striving to be too Di-  
 ‘ vine, it become less Humane ; it  
 ‘ must

‘ must be allowed its Share of both ;  
 ‘ it is human in giving Pardon and fair  
 ‘ Construction, and Openness, and In-  
 ‘ genuity, and keeping Secrets ; it has  
 ‘ something that is Divine, because it is  
 ‘ Beneficent, but much, because it is  
 ‘ Eternal. ’

Hear also what Mr. *Collier* saith.

‘ It is Worth and Bravery, and good  
 ‘ Humour, which engages one Virtu-  
 ‘ ous Person to another : These Qua-  
 ‘ lities excite Admiration, and Admira-  
 ‘ tion improves into Love, and Love  
 ‘ proceeds into Intimacy and Union.  
 ‘ A Friend must use Freedom with-  
 ‘ out Roughness, and oblige with-  
 ‘ out Design. Cowardice will betray  
 ‘ Friendship, and Covetousness will  
 ‘ starve it : Folly will be nauseous,  
 ‘ and Passion is apt to ruffle, and  
 ‘ Pride will fly out into Contume-  
 ‘ ly and Neglect. Pride is so  
 ‘ unfociable a Vice, and does all  
 ‘ Things with so ill a Grace, that  
 ‘ there

' there is no closing with it. A proud  
 ' Man will be sure to challenge more  
 ' than belongs to him; you must ex-  
 ' pect him stiff in his Conversation,  
 ' fullsome in commending himself, and  
 ' bitter in his Reproofs: It is well if  
 ' his Favours are not turned into In-  
 ' jury and Affront; spoiled either by  
 ' the contemptuous Way of doing, or  
 ' by upbraiding after they are done.  
 ' Such Behaviour as this frights away  
 ' Friendship, and makes it stand off in  
 ' Dislike and Aversion. Friendship,  
 ' though not nice and exceptionous, yet  
 ' must not be rudely treated, nor used  
 ' with Distance or Disdain. Frind-  
 ' ship, to make it true, must have  
 ' Beauty as well as Strength; Charms  
 ' to Endear, as well as Power to Sup-  
 ' ply. An inoffensive Pleasantness is  
 ' another good Quality for the same  
 ' Purpose, and he that can cure by Rẽ-  
 ' creation, and make Pleasure the Ve-  
 ' hicle of Health, is a Doctor in good  
 ' Earnest. '



‘ A Man is obliged to serve his  
 ‘ Friend as far as Opportunity, Dis-  
 ‘ cretion and former Pre-engagements  
 ‘ will give leave ; to break upon the  
 ‘ Score of Danger, or Expence, is to  
 ‘ be mean and narrow Spirited, pro-  
 ‘ vided always the Assistance may be  
 ‘ given without undoing a Man, or  
 ‘ Prejudice to a third Person ; or with-  
 ‘ out Violations of Conscience or Hon-  
 ‘ our. All Importunities against Jus-  
 ‘ tice are feverish Desires and must not  
 ‘ be gratified. ’

Hear also what Dr. *Fiddes* saith.

‘ There is also a Relation arising  
 ‘ from Friendship, but with this Dif-  
 ‘ ference from those before-mentioned,  
 ‘ that it does not only suppose cer-  
 ‘ tain reciprocal Duties, but which are  
 ‘ in the Nature of them much the same.  
 ‘ There are few of the Philosophers  
 ‘ and Moralists, who have not treated  
 ‘ upon this Subject, and most of them  
 ‘ indeed have endeavoured to shine  
 ‘ upon it. ’

My

‘ My Business is not to consider it in  
 ‘ the Grounds of Contracting it, the  
 ‘ Rules of Cultivating it, and to Per-  
 ‘ sons of Different Tempers or Circum-  
 ‘ stances, of a different Age or Manner  
 ‘ of Life ; they who would inform  
 ‘ themselves as to these several Particu-  
 ‘ lars, may consult *Aristotle’s* Ethicks,  
 ‘ who has stated these Points with great  
 ‘ Exactness : I am only to consider  
 ‘ what are the proper Duties incumbent  
 ‘ on us towards those with whom we  
 ‘ have actually contracted a Friend-  
 ‘ ship, or what the Nature of Friend-  
 ‘ ship properly imports ; for that must  
 ‘ be the Rule to determine us con-  
 ‘ cerning the Offices of it. ’

‘ Friendship is defined by *Aristotle*,  
 ‘ (*de Mor. lib. 2. cap. 2. Φιλίαν εἶναι εὐνοίαν*  
 ‘ *ἐν ἀντιπεπονθόσι μὴ λανθάνουσιν*) to consist in  
 ‘ a mutual Benevolence, which discovers  
 ‘ itself by certain external Significa-  
 ‘ tions that it will industriously seek  
 ‘ Opportunities of exerting itself for  
 ‘ the real Service of our Friends. ’

‘ The

‘ The Object of Friendship, accord-  
 ‘ ing to this Philosopher, is something  
 ‘ honest, and what a wise and good  
 ‘ Man may justly design and Pursue.  
 ‘ There is a Friendship indeed, or ra-  
 ‘ ther a temporary Contract, such as  
 ‘ it is, which wicked Men enter into,  
 ‘ and for very wicked Ends and Pur-  
 ‘ poses, that they may be more as-  
 ‘ sistant and serviceable to one another  
 ‘ by a Union of their Schemes and  
 ‘ Interests. The Reflection of the  
 ‘ excellent Author of the whole Duty  
 ‘ of Man, is very just in this Article.  
 ‘ The Relation of Friendship, if it be  
 ‘ rightly founded, is of great Near-  
 ‘ ness and Usefulness: But there is  
 ‘ none more generally mistaken in the  
 ‘ World. Men usually call them their  
 ‘ Friends, with whom they have an  
 ‘ Intimacy and Frequency of Conver-  
 ‘ sation ; though that Intimacy be in-  
 ‘ deed, nothing but an Agreement and  
 ‘ Combination in Sin. A true Friend  
 ‘ loves his Friend so, that he is very  
 ‘ zealous for his Good ; and certainly



‘ he that does so, will never be the  
 ‘ Instrument of bringing him to the  
 ‘ greatest Evil. ’

‘ From the Nature of Friendship,  
 ‘ which consists in a mutual Engage-  
 ‘ ment of all good Offices, whether  
 ‘ that be expressed or implied, the  
 ‘ proper Duties resulting from it are  
 ‘ easily discovered: Those Offices,  
 ‘ though multiplied on particular Oc-  
 ‘ casions, and as Variety of Circum-  
 ‘ stances require, yet are principally  
 ‘ reduced to the following Heads. ’

*First*, Of Fidelity.

*Secondly*, Of Advice.

*Thirdly*, Of Assistance. And

*Fourthly*, Of Constancy.

‘ *First*, Of Fidelity. This consists  
 ‘ in espousing the Interests of our  
 ‘ Friends, whether the Occasions and  
 ‘ Opportunities of doing them Service  
 ‘ be known to them or not; whether  
 ‘ they apply to us for Advice or Assist-  
 ‘ ance, or any Accident happen which  
 ‘ may

‘ may render us Capable of promoting  
 ‘ their Designs without such Applica-  
 ‘ tion. Friendship is always supposed  
 ‘ to be founded in Love ; it takes its  
 ‘ Denomination from Love, both in  
 ‘ the *Greek* and *Roman* Languages :  
 ‘ Now the Effects of Love are always  
 ‘ the same ; there is no Principle more  
 ‘ faithful, or which less consults the  
 ‘ Arts of Diffimulation. A Friend  
 ‘ will pursue the Advantages of those  
 ‘ whom he truly Loves, as his own ;  
 ‘ there will be no sensible Difference  
 ‘ between the Power of Self-Love, and  
 ‘ the Love of a Person, whom the  
 ‘ Laws of Friendship oblige him to  
 ‘ love as himself.’

‘ Another Instance of Fidelity, is to  
 ‘ keep the Secrets of our Friend: This  
 ‘ is rather necessarily implied in the  
 ‘ former Office of Friendship, than to  
 ‘ be considered as a distinct Act of it :  
 ‘ For as our Secrets discover those Me-  
 ‘ thods which we take towards Accom-  
 ‘ plishing our Designs, or the better  
 ‘ State of our Affairs, in both of which

‘ Respects, a Discovery may be of most  
 ‘ dangerous Consequence to us ; the  
 ‘ highest Act of Infidelity in the Na-  
 ‘ ture of the Thing, is to divulge what  
 ‘ is committed to us by way of Se-  
 ‘ cret from our Friends : For this  
 ‘ Breach of Trust, the wise Son of *Sy-*  
 ‘ *rach*, then whom no moral Writer  
 ‘ had ever more just and sublime Noti-  
 ‘ ons of Friendship, observes, *That e-*  
 ‘ *ven a Friend will depart.* ’

‘ *Secondly*, Of Advice. There are few  
 ‘ Persons of so penetrating a Genius, or  
 ‘ who so perfectly know the World,  
 ‘ that they are able to make a right  
 ‘ Judgment of all Incidents, or at all  
 ‘ times to determine what Measures  
 ‘ are most proper to be taken in the  
 ‘ Conduct of their own Designs and  
 ‘ Affairs. This common Defect of Hu-  
 ‘ man Understanding has been provi-  
 ‘ dentially designed by God to render  
 ‘ a Contract of Friendship among Men  
 ‘ more necessary, and at the same  
 ‘ time to heighten the Pleasures of  
 ‘ it,



‘ it, that the wisest and best of Men  
 ‘ continually have Occasion for the  
 ‘ Advice and Conversation of other  
 ‘ Persons, and sometimes with those  
 ‘ who are much inferior to them,  
 ‘ with Respect to the general Extent  
 ‘ of their Knowledge, and their  
 ‘ Capacity in many other Res-  
 ‘ pects. ’

‘ *Thirdly*, Of Assistance. How far  
 ‘ the Measures of this Duty ought  
 ‘ to extend among Friends, is Mat-  
 ‘ ter of some Difficulty to determine,  
 ‘ because there are other Obliga-  
 ‘ tions relating to our Parents, to  
 ‘ our Prince, to our Family, which  
 ‘ may interfere on several Occasions  
 ‘ with them: So that we can only  
 ‘ in this Case, without descending  
 ‘ to a casuistical Discussion of so nice  
 ‘ a Point, lay down this general  
 ‘ Rule, that we ought sincerely to  
 ‘ contribute all that Assistance to  
 ‘ our Friends, which we are satisf-  
 ‘ fied in our own Minds we may  
 ‘ law-

‘ lawfully contribute without inju-  
 ‘ ring those other Relations, and  
 ‘ according to such a Measure where-  
 ‘ in their Concurrence might have  
 ‘ been reasonably supposed.’

‘ *Fourthly*, Of Constancy. Friend-  
 ‘ ship, where it is well founded,  
 ‘ and upon a perfect Agreeableness  
 ‘ of Temper, and especially upon  
 ‘ express Assurances of constant Fide-  
 ‘ lity, which is commonly one Con-  
 ‘ dition of it, will persist in prosecu-  
 ‘ ting the Interests of our Friends,  
 ‘ though we are not able effectually  
 ‘ to serve them in the first Essays of  
 ‘ our Endeavours to that End. But  
 ‘ this is not all I intend; One of the  
 ‘ greatest Ties and Obligations where-  
 ‘ by Friends are united and endeared  
 ‘ to one another, is from the Du-  
 ‘ ration of their Friendship. Some-  
 ‘ times, and then there is something  
 ‘ shocking beyond Measure, in vio-  
 ‘ lating the Laws of Friendship, it  
 ‘ becomes Hereditary; which occa-  
 ‘ sioned

‘ fioned that Advice of the wifest of  
 ‘ Men, wherewith therefore, I fhall  
 ‘ conclude this Discourfe, *Proverbs*  
 ‘ xxvii. 10. *Thine own Friend, and thy*  
 ‘ *Father’s Friend, forfake not.*’

P. S. *It would be more amufing than beneficial, to give the Reader a Catalogue of the Help I have made Ufe of in this Eſſay; let it fuffice that I have had Recourſe to the beſt Writers upon this Subject.*

F I N I S.





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